

Nathan Rothschild Authors "The Protocols of Zion"

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The Protocols of the Learned Elders of Zion were first dictated in Yiddish and English by Nathan Mayer Rothschild to Moses Montefiore in the years before 1840. But the billionaire Jew, Nathan Mayer Rothschild, died in 1837 - very appropriately and most poetically of a gangrenous asshole. So, how could he have authored the famous Protocols of the Learned Elders of Zion, those demonic designs of the rabbis and Jewish financiers for swindling Mankind and enslaving the world? After all, he was an innocent Jew, plus he was dead.

Most historians begin and end their search for the origin of the Protocols of the Elders of Zion at 1901 and 1920. These respective dates are when the Protocols were first published in Russia and then published in London. But the Protocols were actually dictated and written in the year 1840. Previous to this date, the Protocols were known only among the Jewish bankers, Jewish financiers and the rabbis as a secret "Oral Tradition" which they had used for centuries to betray and swindle Mankind and to teach their circumcised and inbred sons to do likewise. The Protocols were a well-discussed topic among the high-finance Jews, well remembered and always practiced, but

never
written. The Protocols are a carefully conceived record of Jewish
scheming from
a long
tradition taught from father to son and shared exclusively among
Jewish
financiers and
their rabbis but with no one else. Thus, all of the historical events that
the
Jews claim
were "Oy! Such a coincidence!" are more easily understood when you
know of the
existence of the Protocols as an Oral Tradition long, long, long before
they were
committed to paper and ink in 1840.

For those Readers who have not yet read The Protocols of the Learned
Elders of
Zion,
you are missing from your education one of the all-time classics that
records
in brutal
detail the Jewish methods for the subversion of all nations and the
enslavement
of
Mankind beneath the cloven hooves of the Jews. In English, Victor E.
Marsden's
1920
translation is the original from the Russian copy that was deposited in
the
British
Museum on August 10, 1906. Whether you have never read it
or you
wish to re-read it
again, I have included the complete translation in Part 2 of this
document.

Anyone who reads the Protocols of the Learned Elders of Zion can see
that they
are a
precise description of the machinations of the Jewish bankers and
financiers
today who
daily practice grand larceny, terrorism, warfare and treason upon the
people of
the world.

Those of you who have not read the Protocols, have probably been deceived by the Jewish Media that screams in unison, "It's a lie! It's a forgery! We are innocent Jeeews!" So, by accepting the "word of the Jews" at face value, you have been diverted from actually reading a booklet that the Jews don't want you to read! And yet, the Protocols of the Learned Elders of Zion is one of the most important documents ever to come to light. Virtually everything planned for and predicted in the Protocols has provably come to pass and these nefarious Jewish schemes are still in operation today! But you wouldn't

know that without reading them. The Protocols are as pertinent today as it was when first discovered in 1905; and it has been a best-selling book second only to the Bible.

Because the Jews own the Publishing Media, they can tell any lie and usually get away with it. For over 3500 years, they got away with telling lies about God and were only caught in their lies by the science of modern archaeology. So, when they are caught with a document that blueprints their methods for destroying Mankind and stealing the entire world, is it any wonder that they grunt and oink and squeal the National Anthem of Israel? "It's a lie! It's a forgery! We are innocent Jeeews!"

Nathan Rotschild and Moses Montefiore, Jewish Swindlers

This much is common knowledge and is written in most books that deal with the origins of the Protocols. It was in 1905 that a Russian Orthodox by the name of Serge Nilus, translated the Protocols of the Learned Elders of Zion from the French into the Russian language. It is clear from Nilus' statement that he considered them a part of the Biblical Anti-Christ plan; that is, a plan by which the Jews create the kingdom of Satan on earth and then rule over Mankind with ruthless and pitiless malice. There can be no doubt that the author of the Protocols was a very evil monster. And when you learn more about him, you will agree.

But to know who actually wrote the twenty-four chapters of the Protocols of the Learned Elders of Zion, it is first necessary to know the major players, such as Moses Montefiore, Adolphe Crémieux and Nathan Rotschild and their backgrounds.

Nathan Mayer Rotschild was the Jewish banker who swindled Great Britain out of her industries and financial wealth in 1815. He was so wealthy from his system of government loans and stock market scams in collusion with his four brothers in Europe that the Rothschild family became the richest family in the world. The stupid kings of Europe, even the Christian clergy, came begging to the Rotschilds for loans while the interest on the loans was sucked out of the common people in the form of taxes.

Nathan
Rothschild was the richest Jew in the world. His money was loaned to
the rich
but
extracted from the poor. The same Jewish swindle is practiced today,
but don't
ask your
banker because he will be glad to lie to you as he takes your money.

So, who was Moses Montefiore? In 1884, the Jewish journalist, Lucien
Wolf,
wrote a
flattering biography of Moses Montefiore (1784-1885) both to kiss his
rich ass
and to
celebrate the one-hundredth birthday of that old Jewish vampire. In
later
years, Lucien
Wolf-the-Jew published his lies in the Jewish-owned newspapers of
Europe and
America
in an attempt to prove that the Protocols were a fraud. But as you will
see,
the only frauds
are, as usual, the Jews themselves.

Moses Haim Montefiore was a fourth-generation Italian Jew born in
England in
1784
(although his Masonic biography claims he was born in Livorno, Italy
on that
date.) His
family had moved to England from Amsterdam, [1] a major center of
European
finance
and the home of the world's first stock market and joint-stock bank,
both
Jew-controlled,
of course. Amsterdam was a refuge and brooding nest of the Jewish
vipers who
had been
kicked out of Spain in 1492. They had moved into the city bringing the
loot
that they had
extracted from both the Spanish Muslims and Spanish Christians,
both of whom

were
very happy to see the swindling Jews expelled from the country with
cheers of
“God
Bless King Ferdinand and Queer Isabella!”

Moses Montefiore’s mother was the daughter of Abraham Mocatta, a
rich banker.

The Mocattas were North African Jews who had entered Spain behind
the Muslim
armies
of Tarik and Musa. [2] They had allied themselves with the treasonous
Jews of
Spain in
helping the Arab and Negro Muslims murder and enslave the white,
Visigoth
Spanish
Christians. Then, after the 1492 expulsion from Spain, some Mocattas
moved to
Venice
and some to Amsterdam [3], though they kept in communication for
business
reasons.

Both of those cities were hubs of international commerce. The
Mocattas of
Amsterdam
followed William of Orange to England and became bullion brokers to
the Bank of
England and the East India Company. [4] None of them were the
proverbial
“poor Jews.”

The Mocatta family gave Moses the personal finances and knowledge
of banking
frauds and stock market swindles that were putting the wealth of the
British
Empire into
the hands of the Jews. In March, 1774 (two years before the American
Revolution), when
the rumors of a French invasion were prevalent, Abraham Mocatta
was among those
“patriotic” London merchants, who waited on King George II with
their sincerest

“Jewish
loyalty” and expressed their “utmost endeavors for the support of
public
credit.” That is,
they were perfectly willing to collect interest through the resulting
higher
taxes, of
whatever amount in loans that they granted to the British
Government. They were
as
patriotic as Jewish vultures could possibly be! [5] They had nothing
to
worry about losing
their loans since the cost to King George would be passed along to the
tax-payers both in
the British Empire and in the taxes on tea and postage in the
American Colony.
Higher
taxes on tea to pay the Jews and to outrage the American patriots who
had a Tea
Party in
Boston to celebrate!

Jews always support the most powerful despots and ruthless tyrants
who, in
exchange
for bribes and loans, protect the Jews from the wrath of their victims,
the
common
people. So, the kings and princes of Europe were in the habit of
handing out
royal titles to
the scheming Jewish moneylenders as gratitude for making their
crowns sit more
firmly
upon their heads with loans of gold to prop up their reigns. For the
mere favor
of making
loans, which cost them nothing but reaped them huge profits, some of
those
voracious,
hook-nosed moneylenders were “ennobled” in the same way that
putting a purple
velvet
ribbon around the neck of a swine makes the pig more “dignified.”
Thus, the

voracious

Jews could purchase a membership into the royal perquisites and aristocratic

social

functions while being respectfully called “Sir” Montefiore or “Baron” Rotschild. But

giving royal titles to the vampires didn’t make them more docile; it only

allowed them to

strike regal postures, lisp their Yiddish-tainted English with an aristocratic

air, and

demand the hat-doffing respect of the commoners from whom they were extracting

blood, sweat, money and labor in the form of higher taxes. But it was not just

one or two

wealthy Jewish financiers who were sucking the blood of the British – all of

the Jews

were doing it.

Moses Montefiore was a regular attendant to the synagogue. Among the wealthy

Jews

whom Montefiore met often in the old Spanish and Portuguese Synagogue in Bevis

Marks, were the two Bernals, Abraham Ricardo, the father of the deceiving

“economist”

David Ricardo; Ephraim, Baron d’Aguilar, ancestor of General d’Aguilar, and

father-in-

law of Admiral Keith Steward; Mordecai Rodrigues Lopez, grandfather of Sir

Massey

Lopes; Naphtali Basevi, the father-in-law of Isaac Disraeli; as well as the

scions of the

many other ancient Sephardic slave-merchant families, smugglers and monopoly

wholesalers, such as the Abrabanel, Mendez da Costas, Villa-Reals, Alvarez,

Lindos,

Lousadas, Francos, Salvadors, Samudas, Nunes, Ozorios, Seixas,
Fonsecas,
Supinos, da
Silvas, Garcias, de Castros, and Ximenes. [6] All of those beady-eyed,
hook-nosed
parasites called themselves Englishmen! And they had passports to
prove it!

London was crawling with rich Sephardic Jews. And since all of their
ancestors
had
been kicked out of Spain and Portugal, they all went to the same
synagogues and
knew
each other intimately. Like all businessmen, they talked business and
business
strategy
during their social, their synagogue and their professional meetings.
Because
they were
all pious swindlers and thieves following the teachings of the
Babylonian
Talmud, they
discussed the best ways of defrauding the hated and despised
Mankind from whom
all of
them extracted their enormous incomes. Certain business techniques
that were
used to
defraud Mankind were common knowledge among the high-finance
Jews of the world,
techniques that were only spoken of and never shared even with the
lesser Jews
who were
tinkers and tailors and snuff makers. Even today, anyone who has a
lot of money
can tell
you that you are in a totally different social level where high finance
does
not mingle
with the retail vendors because the sources of great wealth must be
closely
guarded -
otherwise the little pigs will nibble away at the profits. There are
certain
trade secrets of

doing international business that are not shared with the local retail traders
- nor most
especially with the non-Jewish customers!

Moses Montefiore not only prospered in the high finance of 18th Century England
but, as a pious, sex-crazed Jew sporting a holy circumcised penis, his wife bore him
seventeen children, nine sons and eight daughters. [7] "Go forth and multiply"
was the
ancient Jewish bankers' advice for having enough sons and daughters to inhabit
the
foreclosed homes and bankrupted businesses that their fathers had repossessed
from the
non-Jews.

There was also a slight relationship between Moses Montefiore and Disraeli, the
so-
called "Earl" of Beaconsfield. The mother of the "Earl," born Sarah Basevi, was
sister-in-
law to "Sir" Moses Montefiore's uncle, Moses Mocatta. Thus, all of those
inter-married
and scheming Jews were thickly surrounding and closely adhering like leeches to
the
political leaders of Great Britain. This was (and is) standard operating procedure for the
Jews ever since Babylonian times - the tick-behind-the-ear giving advice and
loans to the
kings while sucking tax money out of the citizens -all a part of the very
ancient

Sumerian Swindle and taxation system practiced by the Jews to this very day. As
proof of

this, Dear Reader, just ask yourself if your own country suffers under a so-called “National Debt.” If so, then you are paying the Jews interest on the Sumerian Swindle, although it is disguised and piously hidden as a “Debt” that is “National” as in “everybody in the Nation pays the government and the government pays your tax money to the Jews” who then use all of that free money to betray, impoverish, dispossess and destroy you. That’s how the collusion of modern banking and Judaism work.

Moses Montefiore’s brother, Joseph, married Henrietta Rothschild and their daughter incestuously married Nathan Rothschild’s second son, Anthony, in 1840. The Jews marry incestuously so as to keep the money in the family in case of divorce. Moses Montefiore then joined his mother’s family business of Mocatta and Goldsmid, “Brokers in Bullion, Specie, Diamonds and Pearls, Grigsby’s Coffee House, Near Bank.” [8] So, the wealthy Montefiore family was doubly wedded directly with the Rothschilds as well as wedded to all of the other wealthy Jews of London and Europe. Like an international fishing net, the

financial sector of Europe was all one, big conspiring tribe of grasping Jewish fish-mongers - and the Christian people of Europe were the fish.

Moses Montefiore also joined the Stock Exchange. The license to be a stockbroker

was purchased for him by his uncles for £1200 pounds. He was one of the twelve Jewish brokers in the City, the "City of London" being the privately-owned business corporation in which even the kings must ask permission to visit. His brother Abraham Montefiore who had made a fortune in the silk trade but wanted to make even more money in the stock market racket, joined him. That same year, the Jew, David Ricardo, the future lying economist, also entered the stock exchange. [9]

Obviously, the wealthy Moses Montefiore was very, very well-connected by marriage to the incredibly wealthy Nathan Mayer Rotschild. And they were also best of friends! In 1812, when Rotschild was thirty-five years old and Montefiore was twenty-eight, Rotschild's demon father, Meyer Amschel, was entrusted by the French nobility to keep their gold safe during the Jewish-promoted and -financed Terrors of the Republic. Meyer Amschel smuggled the gold to his son who invested it in the British stock market. So, like every banker, the Rotschilds began their empire by using other people's money.

When the Elector William I of Hesse-Cassel was expelled from his domains by Napoleon, he deposited £600,000 pounds with Meyer Amschel Rotschild who also immediately smuggled this to his son, Nathan, in London. Piously evading the laws of

every country, the Jews have always been expert smugglers, whether smuggling gold or little kidnapped boys stuffed into boxes or white women gagged and tied for transport and sale to the black African Muslims or smuggling military intelligence documents in order to betray their host country to that country's enemy. If it profited the Jews and brought harm to Mankind, then they were being "good Jews," "pious Jews," doing what "innocent Jews" do, making lots of money while demonically bringing as much harm as possible to the non-Jews around them.

Nathan Rotschild would buy the bills of the Duke of Wellington at discount and then sell to the Government the gold with which to cash them. Afterwards, as paymaster for the allied forces, he took a commission for smuggling gold to Wellington in Spain. He organized a secret mail service and used carrier pigeons to fly from Dover to the continent. He was such an adept smuggler that by 1809, the British Government remitted through Rotschild all the gold needed by Wellington to battle Napoleon. When, in 1810, the money market was left without an acknowledged head, owing to the death of Abraham Goldsmid, Rotschild became the arbiter of the Stock Exchange. [10] So, he was no mere investor in the Market but was actually one of the top officials who had intimate

knowledgeable of every aspect of the London Stock Exchange including who owned the most valuable stocks. Rotschild made use of his knowledge of legal businesses and of international financial manipulations and also of illegal businesses such as smuggling, spying, bribery and the hiring of spies. All bankers are criminals but the Rotschilds were master criminals “touching the hands” of the criminal underworld. Moses Montefiore was the best friend, brother-in-law and private stockbroker for Nathan Rotschild.

To this line-up of wealthy Jewish stock market swindlers and bankers, add Levy Barent Cohen. This Cohen was already a wealthy London merchant and a man of consequence in his Synagogue when the first Montefiore emigrated to England and when old Meyer Rotschild was still a rare coin dealer and money-changer in the Frankfort Ghetto. [11] Cohen was an “old money” English Jew.

Understand that the Jews do not marry for love, but for money and power that family business connections bring them. So, their marriages are often arranged through a marriage broker. Nathan Rothschild married one of the daughters of the wealthy Levi Barent Cohen [12] and Moses Montefiore married another daughter. [13] Thus, Montefiori was not only related to the Rotschild family through his brother Joseph's

marriages, but was now a brother-in-law by marriage to Nathan Rotschild. Their “new” money solidly linked to the “old” money of the Cohen’s. Then, Moses’ brother Abraham Montefiore married as his second wife, Rotschild’s sister Henrietta. And their daughter Louisa married in 1840 Rothschild’s second son, Anthony. [14] So, by incest and mutual money ties, the Rothschilds and Montefiore families were welded into one, single, banking clan, spanning all of Europe and especially sinking their sucking mouth parts into Great Britain. Those two Jews were such good friends that Moses Montefiore bought a house adjoining the one occupied by Nathan Rotschild in New Court, St. Swithin’s Lane. Thus, they were also next-door neighbors! A warm friendship sprang up between these two Jewish schemers as Montefiore became intimately associated with Rotschild and all of his enterprises. His business career from this time is inseparable from Nathan Rotschild, for whom he acted as stockbroker. [15] Even on his retirement, when Montefiore moved into a new house at Grosvenor Gate, Nathan Rotschild also bought a house in Piccadilly, thus the two brothers-in-law were always neighbors! [16] Not only were they both scheming Jews but in addition, they were both scheming 33rd Degree Masons, able to command the supine and obedient manpower of that secret fraternity of

subservient subverters for the benefit of the Jews. Sir Moses Montefiore was an active Mason, having been initiated in Moira Lodge in 1812. His brother-in-law, Nathan Meyer Rotschild, had been initiated ten years earlier in the Emulation Lodge. [17] Thus, they were both immersed in the international spy craft of Freemasonry by the time of their great financial double-cross after Waterloo.

Through his own wealth and his network of rich Jews, Rotschild was able to keep the British government well supplied with large loans and himself supplied with huge profits. For example, in 1813, he was a loan contractor making a loan of £12,000,000 to the British government. [18] Obviously, all of those Jewish business creatures had intimate knowledge of every aspect of both finance and politics.

The time of the Napoleonic war afforded a host of opportunities for the acquisition of wealth. And just as in modern times, what were mere chances to the majority of common stock speculators were guarantees of profits to the “inside traders” of Jewish financiers. Rotschild’s spies and agents kept him supplied with the latest intelligence, and in his counting house more was known of the movements of armies and of the schemes of Continental statesmen than in Downing Street itself. Both Napoleon’s escape from Elba

and the result of the battle of Waterloo were known to him two days before any other man in England. And he used that knowledge to swindle the entire industrial foundation away from the British and into the portfolio of himself, his brothers and his fellow Jews, including his brother-in-law and best friend, Moses Montefiore. [19]

Montefiore related how he was roused from sleep at five in the morning by Rothschild with the intelligence that Napoleon had escaped Elba and was back in France. Rothschild, as a top official of the Stock Exchange, knew exactly which stocks would give him control of the British economy. He sent Montefiore to the Stock Exchange with instructions of what sales to effect while Nathan Rotschild, himself, standing at his

accustomed place in the Exchange, sold and sold and sold as if in a panic so as to trick the English stockholders into selling their shares cheaply. Once these two Jews and their gang of secret buyers had manipulated and cornered the market to their profit over a period of two days, only then did Rotschild show his “Jewish loyalty” and leisurely saunter over to the Ministry to communicate the information [20] that Napoleon had been defeated. In this way, Nathan Rotschild swindled into his own pocket, Britain’s industrial

and financial base without being hanged for grand larceny and treason.

This social flaw has persisted for several thousand years in the nations of Mankind, which should be corrected even in modern times where bankers and financiers such as George Soros and Michael Milken, swindle the entire world without being executed for it. And they even get to keep their loot (or most of it), thanks to the Jewish lawyers and the bribed government officials who make such grand larceny "perfectly legal."

Once Napoleon had been defeated, the Rothschilds, playing both sides of the fence, negotiated loans to the French government to pay the 700,000,000-franc war indemnity. Even from governments on the losing side of a war, the bankers cannot lose their loans because repayment of all loans is based upon the taxing of the People. Thus, in the ancient "Jewish blessing" of the Sumerian Swindle, the governments tax the people to pay the Jews. The People patriotically pay their taxes, never suspecting that it is the Jews who get the money and not their own government. The Rothschilds and Montefiores made huge fortunes in the stock exchange [21] and by the manipulation of government loans. From 1815, Great Britain became the cash cow and iron fist of the perfidious Jews. But

they couldn't control the country all by themselves; they needed more Jews.

Moses Montefiore, a Jewish Vampire

In 1823, at the age of thirty-nine, Montefiore was rich enough to give an estate of thirteen houses in Cock Court, Jewy Street, to the synagogue as homes for poor Jews.

[22] These "poor Jews" had been purposely immigrated into Great Britain to take over the various industrial concerns and businesses that the Jewish bankers had swindled from the British. No, the Jews didn't want to hire Englishmen to work in the foreclosed English businesses because the numerous French and Dutch and German Jews could be immigrated into the country instead. Since these foreign Jews didn't have a job yet, and couldn't speak English very well, they were counted as "poor Jews" in need of free lodgings, which were bought with the money that Montefiore had siphoned from the British people.

Meanwhile, the dispossessed English workers lived in the streets. They had been displaced by the Jewish bankers' stock market swindles and foreclosures while the Jewish financiers gave the droves of foreign Jewish immigrants job preference over the British - not as laborers, of course, because the Jews disdain manual labor - but as landlords and foremen, overseeing the English workers and bossing the very

Englishmen
whom the treasonous English Jews had evicted and impoverished.

It was during these times when the modern English word, "guy," was
coined. So
many Jews had been immigrated into Great Britain by the Jewish
financiers that
these
Yiddish-speaking parasites would roam the dockyards looking for
indigent British
workers, and would call out, "Hey, yous goys! Yous wants a job?" To
the English-
speaking public, this sounded like "Hey, you guys. You want a job?"
"Guy" was
not
derived from the name of a rope found on a sailing ship, as the
modern
Jewish-edited

dictionaries claim. "Guy" is what the British dock workers thought
that the
Jews were
calling them when the Jews were actually saying "goy." And what is
the Jewish
definition of a "goy"? A lowly insect or stupid cattle!

Because Jewish physicians did whatever they could to shorten the
lives of
non-Jews
and to save the lives of the Jews, it was observed by the insurance
experts
that the Jews
enjoyed a greater longevity than the non-Jews. This was because the
Jews' wealth
allowed them to eat well and not have the stress of money problems,
eviction or
starvation that all of Mankind has by working under the high taxation
and
foreclosures of
the Jewish money systems. And they could afford to hire Jewish
doctors when
they were
feeling sick, while the poor non-Jews went without medical care or
received
various

kinds of poisons from any Jewish physician that they went to for help.
In the
economic
terms of a Jewish insurance adjuster, Jewish lives were considered to
be fifty
percent
more valuable than any other people. [23] A Jew might take pride in
this
finding since
they consider themselves to be the “Children of God” standing in
judgment over
Mankind, but what it actually meant was that they were more
valuable to the
Jewish
insurance company because under the Jewish system of medicine and
finance,
non-Jews
died more often and sooner than did the wealthy and long-lived Jews.
The Jews
paid their
insurance premiums longer, making their lives more valuable to the
insurance
companies
than the lives of non-Jews.

Other than the rabbi, Montefiore was the top Jew at the English,
German,
Spanish and
Portuguese synagogues in London. He was acknowledged as a Prince
of the Jews.
When
the Jews celebrated murdering their enemies during Purim, he gave
out gifts to
the little
Jewish gremlins at the Spanish and Portuguese synagogues, prizes
which
consisted of
newly minted silver coins, “the chink of which sent a thrill through the
school” of little
kikes wearing sidelocks. [24] Besides being a brother-in-law and stock
broker
for Nathan
Rotschild, the richest banker in the world, Montefiore was a governor
of the
“Beth

Hamedrash," the Talmudic College founded in 1734. [25] By 1835, this Talmudic Jew had organized all of the Jews of England into a single political action gang.[26]

Montefiore sat on the original board of the Eastern Railway Company at its formation. And he financed a loan of £20,000,000 pounds by which the Slave Emancipation Movement of 1833 was carried out. [27] This emancipation was for slaves of British citizens in the colonies of the Empire whereby the British Government paid the slave owners to free their slaves. In this way, the British tax-payers paid for the slaves and the Jews (who had had the monopoly of all slavery between Africa, Europe and the Americas) gained a second profit. The first profit was from the Jews selling Negro slaves to the British plantation owners and the second profit was from the interest on the loan in having the British Government buy back the slaves using money borrowed from the Jews. It should be noticed that this system of the British government paying the British plantation owners to free their slaves, worked flawlessly in 1833. But just 30 years later, the Congress of the United States, battered by the public indignation aroused by the Jewish Publishing Media - newspapers, magazines and pirated copies of Uncle Tom's Cabin - had decreed the freeing of all slaves in the Southern States without compensation, thereby threatening bankruptcy for the Southern Planters and

sparking the
Civil War. By the greatest of coincidences, the Rotschids of England
offered
their
“Jewish Loyalty” and finances to the South and the Rotschids of
France offered
their
“Jewish Loyalty” and finances to the North. The Jews truly are a
“blessing” to
the

nations, fomenting warfare and from the charity of their conniving
hearts,
financing both
sides while keeping safely away from any actual fighting. As Mankind
perishes
in Jew-
fomented wars, the Jews avoid military service and “go forth and
multiply” –
multiply
even more little gremlins and multiply their profits. More living Jews
and more
dead
goyim! Oy Gevalt! It must be some sort of holy blessing for the
innocent Jews!

The Jews who infested 17th Century Europe were not just money-
grubbers of the
wealthiest sort, but money-grubbers who hated all of Mankind – that
includes
You, Dear
Reader. These demonic parasites knew that their wealth was
extracted from the
blood,
sweat and labor of Mankind, their evil rabbis taught them that.

“Said Samuel: In the Diaspora, since the Jews depend on their
livelihood on
Mankind, it is only forbidden to transact business with idolaters
[Christians
and
other religions] on the actual festival days alone.” [Babylonian
Talmud, Abodah
Zarah, 11b-12a]

Or, more precisely, as Benjamin Franklin described the Jews:

“... they are vampires, and vampires do not live on vampires. They cannot live only among themselves.

They must subsist on Christians and other peoples not of their race.”
[²⁸]

Their conniving success in every form of legal and illegal businesses, gave the Jews just another reason to sneer at and view the impoverished white people of Europe with disdain for being so stupid as to trust the word of the Jews, like the cattle who trust the cowherd who feeds and fattens them on their way to slaughter. Such stupid cattle! The Jews wanted the Europeans to suffer even more and pay the Jews even more, all as Jewish vengeance for the Europeans’ ancestors “not doing enough” to satisfy the limitless greed of the holy Jews! Any other people who believed in such weird ideas, would be classified as sociopathic and psychopathic criminals. But not if they called themselves the Children of God! A “Holy People” (as long as you believe the word of the Jews and overlook their deeds) who always piously followed the Old Testament commands to destroy all of Mankind and Mankind’s children and little babies as well.

“You will wipe their children from the earth, their descendants from among the sons of men.”

(Psalm 21:10)

These were the kinds of Jews found all over the world by the middle of the 17th Century. All intermarried; all partners in international businesses; all conspiring in businesses that were positioned to extract the highest possible profits from Mankind and also calculated to “dispossess and destroy” Mankind. All of this, while loudly whining and crying alligator tears about how “oppressed” and “poor” that they allegedly were.

Yet, all of them were (and are today) demonic parasites who point their accusing talons at their victims.

All of Mankind has always been claimed by the Jews to be cattle and victims, mere goyim.

But is it a general rule that whenever Scripture uses ‘cattle’ it implies contempt? [‘Of the cattle’ includes such persons who are devoid of merit like animals.] [Babylonian Talmud, Chullin 5b, Note 10]

According to the demon rabbis, “merit” consists of being a Jew. Those who are not Jews have no merit and are thus, animals, cattle to be milked and slaughtered by the holy Jews. You should remember this as you read the Protocols. The Jews think this way. And they even think this way while they are smiling at you.

Besides being related to the Rotschids, Montefiore was the brother-in-law to

David

Solomons. Isaac Lyon Goldsmid and Francis Goldsmid were also relatives. [29]

Thus, all

of the top Jewish bankers of England and throughout Europe were intermarried as

a

single conspiring clan of thieves, sitting around in their leisure hours discussing business

and the best ways of sucking wealth away from Mankind, bent on deceiving Mankind

and betraying Mankind to poverty and death. In all of their discussions among

themselves, their "traditional" Jewish business methods became well-practiced,

commented on and refined by all of them, though never discussed when non-Jews

or

lower-level Jews were within hearing distance. After all, the Protocols were a

secret!

The Protocols were never a written document of criminal financial and political

techniques but were always a well-thought out system for private discussion and

instruction among the rabbis, the Jewish bankers and the Jewish financiers, a

sort of

"Oral Law" of Jewish banking and high finance - known, analyzed, debated,

lectured,

improved over time, taught to their sons, but never written. This is why when

they were

written down in 1840, the Protocols were already a thoroughly complete and

densely

packed system which had been refined over many centuries by these interrelated

and

incestuously inbred Jews. With Nathan Mayer Rotschild, the richest Jew in the

world and

the head of the Rothschild banking clan of Europe as his best friend and business partner, Moses Montefiore spent many evenings by the fireside with him discussing the ways and means of gaining all advantages over Mankind, from whom all Jews gained their wealth and among whom the Jews were allowed to live. All of the secrets of the Rothschild family's financial and political empire as well as the secrets of all of the Jewish bankers of Europe, were shared between these two scheming Jews.

But into this rarified world of the finest wines and foods, magnificent palaces, servants and liveried coachmen, that these wealthy Jewish thieves of Europe were acquiring through insider-trading and grand larceny, came bad news from the Near East. One of Judaism darkest crimes once again glared its demonic face.

“The Damacus Affair” Explained and the Protocols Written in 1840

First, in 1840, on the island of Rhodes, on the eve of Purim a small Christian Greek boy went missing. He had been seen entering a house in the Jewish quarter; after that, he was never seen again. Yusuf Pasha, Governor of the island, took depositions of witnesses and sent to Constantinople for instructions as to what to do next. Meanwhile, knowing what happens to children who disappear just before Jewish holidays, at the instigation of the Greek clergy and the European consuls, the Jewish quarter was blockaded and the

leading Jews arrested. The Austrian Consul, however, supported the Jews, typically because Jew-corrupted Austria wanted loans from the Rotschilts.

“Count” Camondo was Jewish banker to the Ottoman Government and exercised a

great influence over the sultans Abd-al-Majid and Abd-al-Aziz and over the Ottoman

Grand Viziers and ministers as well. Owing to the efforts of this Jewish banker, “Count” Camondo, as well as Adolph Crémieux and Moses Montefiore (to quote from the Jewish Encyclopedia) “a firman was obtained from the Sultan which declared all accusations of ritual murder null and void.” Again and again throughout history, the Jews would bribe high government officials to pass laws making Jewish crimes “legal” or, in this case, to make even an accusation against the Jews to be of non-effect.

In modern times, the Jews have finagled so-called “hate crimes” into the laws so as to make anything one says against these murdering pirates, to be “hateful” and therefore “illegal” and subject to fines and jail time. But it is impossible for there to be “hate” without its opposite of “love.” Will the perfidious Jews next demand “love crimes” so that it is illegal not to love the Jews enough? If the Jews did not take themselves so seriously, they would be seen as laughable clowns. But laughing at the Jews who tie a

little box (a phylactery) to the top of their heads and wrap a cloth around
their
circumcised penises so that the touch of their hands doesn't cause them to
spontaneously
masturbate when they go pee-pee, is a hate crime; it doesn't show enough awe
for these
supercilious monstrosities. And why would saying such things about the Jews be
a hate
crime? Because it's the truth. These demon lawyers have made telling the truth
about the
Jews, a crime.

There cannot be a shadow of doubt that the proceedings in this case of the
missing
boy, were stopped by the force of the Jewish Money Power, in spite of the
efforts of the
Greek clergy and the European consuls. Thus, money buys the Jews power over the
kings, sultans, viziers, princes and presidents of every country that does not
imprison and
execute their bribed and treasonous politicians, or to confiscate the wealth
and end the
lives of the Jews who supply the bribes. And where do the "holy" Jews get
all of the
money? They swindle it. A small Christian boy who disappears is easily
forgotten,
especially when the Jewish Media, as part of the conspiracy, writes nothing;
and soon he
is forgotten.

But in Egyptian-occupied Damascus, before that same holiday on February 5, 1840,
someone disappeared who was not a small boy or so easily forgotten. A Capuchin

friar
named Thomas de Calangiano and his servant, Ibrahim, went missing
without a
trace.

[30] This was the beginning of what was called "The Damacus Affair."
The charge
of
ritual murder was lodged against the Jews. Their old tradition of
murdering
non-Jews and
draining their blood for ritual purposes and for the rabbi's "mumbo-
jumbo
medicine" was
once again revealed.

The Jewish apologist, Lucian Wolf, jeeringly complained that "No
Christian ever
disappeared about Easter time but the cry immediately arose that he
had been
murdered
by the Jews." [31] And yet, why is it that Christian children
always,
and with regularity,
disappear around the Jewish holiday seasons even in modern times?
The Jewish
Passover
ceremony demands an innocent, sacrificial lamb to be slaughtered and
its blood
is
required for that Jewish festival. And Purim is a Jewish festival that
celebrates murdering
their enemies, eating their ears, chopping them into pieces, eating
their flesh
and beating
them mercilessly, all with the Jews laughing and dancing in joy. So,
for those
hate-filled
Jews wanting to kill a non-Jew, Purim offers many festive attractions.

Friar Thomas, and his servant, was well known in all of Damascus,
where he
exercised the profession of physician, visiting in that capacity all
classes of
the

population, Muslims, Catholics, Armenians and Jews. [32] Because he spread so much

good will, medical healing and Christian love to all of those people, the only ones who would want him killed would be the Jews who hated him spreading Christian love and charity among the Muslims and Christians with such kindness and good cheer.

Free medical treatment was welcomed by all of those poor people, except by the hate-filled Jews who not only had enough money to hire their own Jewish physicians but who absolutely refused to be treated by a Christian, even for free!

It once happened to Ben Dama, the son of Rabbi Ishmael's sister, that he was bitten by a serpent and Jacob, a disciple of Jesus, came to heal him but Rabbi Ishmael did not let him; whereupon Ben Dama said, "My brother Rabbi Ishmael, let him, so that I may be healed by him: I will even cite a verse from the Torah that he is to be permitted;" but he did not manage to complete his saying, when his soul departed and he died.

Whereupon Rabbi Ishmael exclaimed, Happy art thou Ben Dama for thou wert pure in body and thy soul likewise left thee in purity; nor hast thou transgressed the words of thy colleagues, who said, 'He who breaketh through a fence, a serpent shall bite him.'" (This incident proves that in cases of extreme danger it is forbidden to be attended by a

Christian).
[Babylonian Talmud, Abodah Zarah 27b]

Filled with hate for all Christians, the Jews worldwide were forbidden by their demon rabbis to be saved by a Christian physician. They actually preferred to suffer and die rather than be healed by a Christian! That is some very serious psychopathic hatred from such “innocent” Jews! So, I ask, if the Jews hate the Christians with such fierce detestation that it kills them, what other areas of interpersonal association should a Christian remember, when a Jew did to him an evil deed for no reason that was apparent at the time? If you think back in your own life, Dear Reader, you might be surprised to remember little question marks in your own Mind that arose at a time past when you received little bites and stabs or even major offenses and assaults from Jews whom you had known or worked with, which surprised you. When you are dealing with Jews, you are dealing with the most hate-filled, vindictive people on earth whose very own god is the God of Vengeance and Hatred and Malice for all of Mankind. This statement is easy to prove merely by reading the books of Moses, the Pentateuch. The Jews pray to an evil god who hates all of Mankind and who commands the Jews to destroy all of Mankind.

“If thou shalt indeed. . . do all that I speak, then I will be an enemy unto
thine enemies. . . and will

destroy all the people to whom thou shalt come.” (Exodus 23:22)

But they are powerless to do it without your money, so they work like demons to
get it.

With the murder of friar Thomas, the diabolical secrets of the Jews were once
again

in the headlines. The “Blood Libel” was not a libel! Every people on earth,

every country,

would toss the Jews out or kill them if this practice of theirs was commonly
understood.

How could the parasites live if Mankind refused to allow them to dwell among
us, to

us, to

feast their fill on our blood, toil and treasure? Their ancient cult of murder
and genocide

and genocide

was again being discussed around the world with Friar Thomas’ murder and the

disappearance of his apprentice. How could the Jews make people believe that

“We are

innocent Jeeews” if this murder was shown to be a part of Jewish tradition? And

with the

invention of the steam ship and telegraph, the news had already flashed around
the world,

the world,

too late to be suppressed or the writers and publishers threatened or bribed.

It was a

dangerous situation for the Jews of Europe and the Americas who were swindling

the

wealth of those nations while pretending to be “innocent lovers of God” and so

very
"oppressed." This murder case convulsed Europe owing to the
agitation induced
by the
Jews who owned the Media and who left no stone unturned to
misrepresent
and vilify the
individuals responsible for bringing the murderers to justice. Once
again, the
Jews did not
want to debate the guilt or innocence of the defendants, themselves,
because
the "holy"
Jews are never guilty of anything. They only wanted to twist the
accusations
around and
direct it towards the accusers, themselves, who were slandered in
print as
"anti-Semites,"
"bigots" and "haters." All of this blaming of the accusers is always
done
without making
any mention of the Jewish perpetrators of the crime. This is because,
of
course, to accuse
a Holy One of God of anything bad, means that the accuser is an evil
criminal!
Oy
Gevalt! So let his accusing finger be turned around to point at himself
that he
should beg
the Jew for forgiveness!

Achille Laurent, a Member of the Societé Orientale, brought together
the full
details
of the trial of the culprits as reported in Arab newspapers at the time,
and he
published
the whole facts of the case, which was produced in France as a book
in two
volumes in
1846.

The Jews were preparing for the Purim feast which was to take place
on February

15th, 1840. On the afternoon of February 5th, the Capuchin priest Thomas was sent for to attend a sick child. The priest was a great healer and physician. He was respected and loved as a saint. On his way back from the child, his friend, the rich Jew Davud Arari, invited him to come to his home. Father Thomas accepted. When he arrived the Jews immediately attacked, gagged and bound him up. They then dragged him into a secret room, and sent for the Jewish barber Soliman. The Priest was laid on a table and his head was held over a copper bowl. The barber seized the old priest by the beard, while the Jew Aaron Arari held his head, and his brother Davud Arari (the priest's Jewish "friend") slit his throat. The blood was collected in the copper bowl and filled some awaiting bottles.

Shortly afterwards the Priest's servant Ibrahim Amara appeared in the Jewish ghetto. The Jewish Arari brothers, who were standing in front of the house, said to him: "Come on in, your Master is with us." Ibrahim Amara was butchered in the same way as Father Thomas.

The next day the priest was missed and a search was made for him. The barber Soliman was suspect due to papers that were found on him belonging to the priest. The French Consul, Ratti-Menton, under whom the priest had served, and the sheriff

Pascha
led the investigation. Soliman made a full confession and was
convicted.
Traces of blood
were found and pieces of the priest and his servant's body were found
in the
sewer. After
this, all the Jews that took part in the murder were arrested, and
three of
them confessed
to the crime in detail. After a through investigation the three Jews
who
confessed were
pardoned. One rabbi and nine others, who took part in the murder,
were
sentenced to
death.

James Rotschild, the super-rich French-language Jew in Paris wrote in
Yiddish
and
Judendeutch to his brother, Salomon Rotschild, the super-rich
German-language
Jew in
Frankfort, "In such circumstances," he informed him on April 7, 1840,
"the only
means
we have left is the all-powerful method here of calling in the
newspapers to our
assistance, and we have accordingly today had a detailed account,
based on the
reports of
the Austrian consul in Damascus, sent in to the Journal des Débats and
other
papers, and
have also arranged that this account shall appear in similar detail in
the
Allgemeine

Zeitung of Augsburg." Thus, it can be seen that in 1840, the Jews
considered the
newspapers to be all-powerful instruments for their manipulation of
public
opinion - a
standard teaching in the Protocols.

This decision to involve the press was partly a response to the widespread support for the ritual-murder theory in French newspapers like the *Quotidienne* and the *Univers*.

Determined that this should be countered as effectively as possible, James Rotschild turned to Adolphe Crémieux, vice-president of the Consistory of French Jews since 1834, whose forensic skills were as celebrated as his journalistic. Crémieux's long letter on the subject appeared in the *Gazette des Tribunaux* and the *Journal des Débats* the next day. Instead of Jewry condemning this savage murder, and demanding a thorough investigation and just punishment; it did the very opposite. Jewry joined with its racial comrades and gave them its complete support. Collections were organized and 2 million francs were raised.

This was only the beginning of the Rotschilds' involvement in the campaign to secure the release of the Damascus Jews. This led directly to the idea of the highly publicized expedition to Alexandria by Crémieux and "Sir" Moses Montefiore, the purpose of which was to clear the prisoners' names and secure their release. The Rotschilds contributed a substantial sum towards the costs of this venture, as well as acting as treasurers for the Damascus Jews. [33]

In Vienna, Salomon Rotschild meanwhile persuaded Metternich to press the Vatican about rumors that Tommaso was in fact alive and hiding in a monastery (he was not). In Naples, Carl Rotschild loaded Montefiore's ship with provisions, gave him some negotiating tips and later helped him in his fruitless attempts to persuade the Catholic church to expunge the allegation of murder on Father Tommaso's gravestone. Upon the gravestone, in Arabic and Italian, was inscribed: "Here lie the remains of Father Thomas of Sardinia, Capuchin missionary, assassinated by the Jews, February 5, 1840."

Later, in Paris, Anselm Rotschild received regular communications from Laurin, detailing the progress of Montefiore's negotiations in Alexandria. Thus, the richest Jews in the world worked in unison for a common goal of, if not proving the Damascus Jews to be innocent, at least advertising that they were innocent. [34]

At the time of the Damascus Affair, the Rotschilds of London had become the bullion brokers for the Bank of England and along with their other world-wide financial interests did not want to be involved in what was essentially a public relations event. So they delegated Moses Montefiore to represent their interests in this attempt to free the imprisoned Jews and claim that they were innocent of the "Blood Libel" and murder of Friar Thomas.

On April 21st 1840, Sir Moses Montefiore convened a meeting at his residence in Park Lane to consider the news from the East. Many Jews eminent in the community attended, in addition to the members of the Board of Deputies; his relatives Mr. Isaac Lyon Goldsmid and David Salomons, as well as A.A. Goldsmid, Dr. Loewe, and Dr. Barnard Van Oven were among those present. Adolphe Isaac Crémieux, then Vice-President of the Consistoire Central, and a busy lawyer at the French bar, attended on behalf of the Jews of France. Both Montefiore and Crémieux were 33rd Degree Masons and therefore, in addition to being Jews, they were brothers and fellow travelers in the Masonic subversion of all nations. Importantly, Adolphe Crémieux (1796-1880) was the Grand Master of the Masonic Grand Orient and the Scottish Rite of the Mizraim Lodge in

Paris and one of his friends in the French Government was Louis Napoleon. So, he well understood both Jewish finance and international politics. These wealthy and influential Jews applied to the British government, the French government and the Austrian Government and received help from those bribed and deceived political entities.

[35]

On June 15th these wealthy Jews agreed to send a mission to Mehemet Ali in Damascus to resolved the issue. [36] From the synagogues in London, Hamburg, Leghorn, New York, Philadelphia, St. Thomas and Jamaica, money was raised

for the
trip. Adolphe Crémieux was deputed by the Jews of France to
accompany
Montefiore to
Damascus. [37] Two hundred and ten members of Parliament signed a
memorial,
along
with merchants and bankers backing the Jews. [38] Through the
French king, Louis
Philippe, and the Austria Prince Metternich, pressure was put on
Mehemet Ali to
refrain
from torturing the Jews whether they deserved it or not.

On June 15, a mission to Damascus was set up with Sir Moses
Montefiore as
leader.
Various synagogues sent funds for the trip from London, Hamburg,
Leghorn, New
York,
Philadelphia, St. Thomas, and Jamaica. This was a trip that the Jews of
the
world were
promoting, so it had to have plenty of fanfare and positive press
coverage.
They left
London on July 7, 1840, Moses Montefiore and Mrs. Montefiore,
Adolphe
Crémieux, M.
Munk, Mr. Alderman Wire, Dr. Loewe, and Dr. Madden. For a safe
passage, he
carried
recommendations from Queen Victoria. So, this was a powerful bunch
of grumbling
Jews
backed by all the Jewish wealth and political leverage of Europe and
America –
a rich
and powerful little group, indeed! And no doubt filled with their own
importance!

They traveled across France to Marseille, shipped to Malta arriving on
July 27,
then
on to Alexandria on August 4. They received a release of the prisoners
on

September 6.

Mrs. Montefiore's printed journal tells of their journey through Palestine as resembling almost a royal progress. As a friend of Mehemet Ali, Sir Moses was received by the authorities with distinction. As a benevolent and wealthy Jew, desirous of seeing Palestine prosper, he was welcomed by the lazy, poverty-stricken inhabitants with enthusiasm. Deputations of "ritually clean" but stinking, grubby Jews met him on the road and presented addresses. Crowds of Jews - young and old, rich and poor - danced around him, shouted, clapped their hands, tooted their goat horn trumpets, and chanted songs of praise for this rich English Jew bringing them free money that he had swindled from the British. [39]

Soon after, Crémieux returned to France. He was also head of Alliance Israelite Universelle, with political successes and its network of schools covering the East from Bagdad to Salonica. [40] Thus, for two whole months, Adolphe Crémieux - fellow Jew, fellow 33rd Degree Mason, and renowned journalist - was in intimate association with Montefiore, sharing carriages and coach house accommodations, hotel dining rooms and private lounges, steam ship dining rooms and private smoking rooms along the way. And in that two months, the rich and powerful and famous "Sir" Moses Montefiore -

surrounded by all of those rich and powerful Jews – had the seat of honor with which to regale them with the tremendous knowledge that he had acquired in league with his best friend, Nathan Rotschild, concerning Jewish finances and how the “power of the purse” could move governments and change the course of historical events for the benefit of the world’s most evil people.

Extraordinarily wealthy, himself, and as best friend and brother-in-law to the richest Jew in the world, it was during those two months that Montefiore intimately lectured

those Jews on the power, wealth, influence, Talmudic philosophy and political goals of International Jewry and high-finance. In the ebullience of after-dinner wines and toasts to his successes, he bragged and lectured his small company of Jewish friends about the Jewish plans that were even then being realized for destroying and enslaving Mankind beneath the cloven hooves of the perfidious Jews of Europe.

Adolphe Crémieux, the lawyer and journalist, listened carefully to Montefiore’s lectures, while taking shorthand notes and later in the privacy of his own rooms and ship’s cabins transcribed into French all that Montefiore had to say. As a Jew and a Mason, he understood perfectly the distillation he had heard. Thus, the

Protocols of the
Elders of Zion were dictated from the mouth of Moses Montefiore (the
very
brother-in-
law and best friend and high-finance business partner of Nathan
Rotschild) into
the eager
ears of Adolphe Crémieux. They were the plans discussed between
Nathan
Rotschild and
Moses Montefiore when they had been business partners and friends
as well as
business
partners and relatives-by-marriage with every Jewish banker in
Europe.

This time frame does not count the additional two months and two
weeks between
April 21st 1840 when Crémieux first went to London on behalf of the
French Jews
and
July 7 when the party left London. During that time Crémieux was in
direct
contact with
Montefiore at his London residence, no doubt as a guest for supper
parties and
planning
sessions. So, he had plenty of time and opportunity to delve into the
machinations of the
Jewish bankers' world of corruption, treason, high-finance and their
swindles of
Mankind. It was a professional interest as both a journalist and
politician,
and as a Jew
and a Mason.

After September 6, Adolphe Crémieux - this representative of all the
Jews of
France,
this renowned journalist who could write quickly and remember
everything that
he had
seen and heard, this 33rd Degree Masonic brother of Moses
Montifiore - returned
to
Europe [41]

The world Jewish-owned press celebrated with great triumph the release and “innocence” of the Damascus Jews. They were not innocent because they were proven to be innocent; they were innocent because the Pasha had declared that they were.

[42] Of course, for the 2 million francs that the Jews had collected from Jewish contributors worldwide, Mehemed Ali allowed himself be bribed to issue the following order:
“Due to the suggestions of the gentlemen Moses Montefiore and Crémieux, who came to us as delegates of all European Jewry, we have recognized that they wish to see the liberation of the Jews who were arrested because of the disappearance of Father Thomas...As it would not be wise to refuse their request, due to their large population, we order that the Jewish prisoners be set free.”

Montefiore also persuaded the Sultan of Turkey to issue an edict forbidding the circulation of blood libels. Now, when dead children were found drained of their blood, the crime would have to be hushed up rather than solved. And in 1863, supported by the British government, “Sir” Moses Montefiore petitioned the Sultan of Morocco, Muhammad IV, to guarantee the safety of Morocco’s Jews. His efforts were successful.

Once again, the Jews could practice their criminality against Mankind under the protection of corrupt kings. Always, it is corrupt governments that protect the Jews, or it

is governments that have been corrupted by the Jews that protect the Jews.

Without

corrupt governments protecting them then, many centuries ago,

Mankind would have

risen up and killed every last one of them.

Once again, the criminality of the Jews was protected by “law” and the law was

nothing more than a king declaring that the Jews were not to be

accused or

molested for

their crimes. The Christians knew that the Jews had bribed the Turks with

Rotschild gold.

[43] What they didn’t know was that the gold was also Montefiori gold and the

gold

could be supplied in any amount by all of the inbred Jewish bankers of Europe.

It was all

gold that the Jews had gotten for free via their ancient Sumerian

Swindle of

lending

money at interest along with the profits from their monopolistic trade cartels.

After bribing Mehemet Ali and proclaiming the Jews as innocent,

Montefiore gave

assistance to the Jews of Jerusalem and Palestine as well as Smyrna.

Using the

money

that he had defrauded from the English, he built schools,

printing

presses, weaving

factories in Palestine and a hospice for Jews-only in Beirut. He helped

the Jews

throughout the Ottoman Empire. The Jews of Morocco, Tripoli, Tunis, and Persia

also

were assisted by the wealth that the Rothschild-Montefiore combine

was sucking

from

the French, Germans, Italians and British.[44] Like an underground
poison
mushroom,
the mycelia of Jewish money sucked the wealth out of England and
transferred it
to the
Middle East. With such wealth, the Jews in those countries could gain
advantage, expand
their businesses and dispossess the Muslim peoples even more
efficiently. And
ten
percent of all profits went to the wicked rabbis who wrote the rules.

Back in France, with the written reports and journals of his trip in his
luggage,
Adolphe Crémieux, as both a secretive Jew and a secretive Mason,
certainly never
intended to share these innermost secrets of Jewish finance with
anyone.
But it was his
business as a journalist and a leader of the Jews of France to write
down
interesting
things regarding this historic and much publicized Jewish journey to
Damascus.
In this
case, as a 33rd Degree Mason of the Grand Orient Masonic Lodge in
Paris, he
deposited
these Protocols safely in the lodge archives where no one would be
able to read
them.

Adolphe Crémieux died in 1880.

The Protocols Discovered

In the year 1884, a woman by the name of Justine Glinka was doing
intelligence
work
for the Russian government in France. In tracing out various lines of
secret
information,
she heard about the Protocols from a member of the Mizraim lodge, a
Jew by the
name of

Joseph Schorst (alias Shapiro). Schorst told Miss Glinka of a document on file in the archives of the Mizraim Masonic Lodge of Paris that would be of great importance to Russia. He offered to obtain it in exchange for 2,500 francs. Miss Glinka is reported to have received two thousand five hundred francs from the Russian government. Having access to its secret files, Schorst stole the Protocols and sold them to Miss Glinka who immediately sent them to St. Petersburg. Thus, by 1884, the Protocols had been stolen by a Jew from the Masonic Mizraim lodge of Paris and sold to an agent of the Czarist Government.

Perhaps as an Jew, Joseph Schorst felt betrayed by being so viciously used by the treacherous wealthy Jews who, in the Protocols, wrote: "anti-Semitism is indispensable to us for the management of our lesser brethren." Or, as a poor Jew, perhaps Joseph Schorst objected to the super-wealthy banker Jews who wrote in the Protocols that for the sake of getting all of the gold in the world into their greedy hands, they had "sacrificed many of our people." Sacrificing fellow Jews to death while turning their hypocritical eyes toward heaven and claiming that "Each victim on our side is worth in the sight of

God a thousand goyim," was as if the Jewish financiers were serving God by murdering their fellow Jews for a profit! Or perhaps, as a Mason, he objected to the declaration in the Protocols of Masons "who know too much" would be "punished with death" and "executed" by the higher degree Masonic Jews who controlled both Masonry and High Finance. But for whatever reason, knowing that he could make some money, he stole them from the archives and sold them to Justine Glinka, an intelligence agent for the Russian government. According to the French police records, Schorst was murdered in Egypt soon after this transaction was completed. Murder of informers is basic to both Judaism and to Masonry and is certainly threatened without mercy in the Protocols. Even so, it would be another forty years before these secret documents would be published on the open market.

Miss Glinka kept a copy of the Protocols and when she returned to her home in the Orel district of Russia she gave them to a government official by the name of Alexis Sukhotin who in turn showed them to two friends, Philip Stepanov and Sergius A. Nilus. This was in the year 1897. Realizing their importance, Stepanov had them printed at once for private circulation among his intimate friends. The first time Nilus published them

was in 1901 in a book which he called, The Great Within the Small. He reprinted them again in 1905.

The following statement was written by Nilus in the Epilogue of the 1905 edition of the Protocols: "According to the testament of Montefiore, Zion is not sparing either of money or of any other means, to achieve its ends. In our day, all the governments of the entire world are consciously or unconsciously submissive to the commands of this great super-government of Zion, because all the bonds and securities are in its hands; for all countries are indebted to the Jews for sums which they will never be able to pay. All affairs - industry, commerce, and diplomacy - are in the hands of Zion. It is by means of its capital loans that it has enslaved all nations. By keeping education on purely materialistic lines, the Jews have loaded the Gentiles with heavy chains with which they have harnessed them to their 'Super Government'. The end of national liberty is near, therefore personal freedom is approaching its close; for true liberty cannot exist where Zion uses the lever of its gold to rule the masses and dominate the most respectable and enlightened class of society."

In explaining where he had gotten the original copies of the Protocols, Nilus apparently tried to shield his compatriots who had helped him secure them. He

once
wrote, "These Protocols were secretly extracted from a whole book
full of
Protocols. All
this was got by my correspondent out of the secret depositories of the
Head
Chancellery
of Zion. This Chancellery is at present on French territory." That is,
the
Mizraim Masonic
Lodge in Paris.

A Russian language copy of The Protocols of the Elders of Zion was
registered
in the
British Museum on August 10, 1906. However, they caused little
controversy at
the time.
Nilus bewailed the fact that the Protocols, as a blueprint of Jewish
power,
aroused so
little interest before the 1905 revolution in Russia, which had been
engineered
by the
Jews. However, after the Bolshevik Revolution of 1917, the Protocols
aroused
intense
interest all over Europe and in the USA because, through
Communism, the Jews
were
implementing all of the ruthlessness and butchery that the Protocols
promoted.
Through
the façade of Communism, the Jews inflicted upon the betrayed
peoples of Russia
all of
the demonic evils in which the Babylonian Talmud and the Protocols
rejoice.

It is not that the Protocols were lying dormant in the file cabinets of
the
Grand Orient
Masonic Lodge in 1840 and discovered there in 1884 that is
important. After
all, they

were the secret Oral Law of the Rotschild and Montefiore bankers and their fellow Jewish financiers throughout the world, written down for the first time. They were the distillation of Talmudic techniques that the Jews had been using against Mankind for eighteen centuries. That they had been recorded with paper and ink and placed in a file cabinet for safe keeping, had no impact at all upon world Jewry or upon what the Jews were continuing to do by actually practicing the methods of the Protocols for their own advantage and for the destruction of Mankind.

While the Protocols remained hidden in the archives, the Jews of the world were working like demons in applying the methods that their rabbis and the rich Jews secretly taught. While the Protocols lay dormant in the archives of the Masonic Lodge, wars continued to kill millions of non-Jews while enriching the Jews; the banks regularly failed while taking all of their non-Jewish depositors' money with them; the stock markets soared to make the Jews rich and crashed to also make the Jews rich; the wealth that the Jews had extracted from Mankind was used to finance every political and social movement that was destructive to Mankind; the Jews prospered while Mankind was dispossessed, impoverished, enslaved to debt and then murdered - all of these negative

events and many more were all happening throughout the world
wherever Jews were
allowed to live. However, the reason these historical events were
occurring
were a
mystery to Mankind while every Jew whined and lamented their
never-ending
hypocrisy,
“Anti-Semite! Bigot! It’s entirely your fault. We are innocent Jeeews!”

The observation that the whimpering cry of the Jews is actually the
mewing of a
monster, would have to wait another seventy-five years while the Oral
Tradition
of the
Protocols was actually being practiced upon Mankind even as the
written
Protocols
remained hidden away in the file cabinets of the Grand Orient
Masonic Lodge in
Paris. In
all this while, Mankind did not believe what Jesus had taught about
the Jews
but instead
believed the lying Jews who all whined and cried in every country in
which they
were
allowed to live, the traditional Jewish street theater, complete with
theatrical sobbing,
“We are innocent Jeeews!”

The Protocols lay hidden for seventy-five years while the horrible
events of
those
decades tore up Western Civilization and killed millions of Europeans
and
Americans; all
while the Jews grew ever more wealthy, sired many Jewish gremlins
who all got
military
deferments while the goyim fought and died. And under the
smokescreen and
excuse of
being “refugees” who were fleeing from warfare and “persecution,”
the innocent
Jews

moved from the dangerous arena of battle into the vacant businesses,
factories
and
abandoned farms left by the non-Jews who had perished in the wars.

However, Mankind began to wake up after the Jews had seized Russia
by the hair
in
1917 and genocided through tortures, starvation, work camps, firing
squads and
gallows,
65 million Christian Russians. Even as the Jews of Russia were
butchering the
Christians,
the International Jews of the American and European News Media
kept the reports
of
those crimes muffled and censored. All that Americans and Europeans
ever heard
of
those horrible atrocities through the Jewish Media were positive
stories about
the “heroic
Bolshevik forces” and “righteous Russian revolutionaries” but never
stories of
how the
Jews were in the process of butchering the Christians of Czarist
Russia and
looting the
entire country. As always, the plaintive cry, “We are innocent
Jeeews!” was
mewed and

sobbed by both the Jewish Communists of Russia and by those who
had actually
financed
the Bolshevik Revolution – the Jewish Capitalists of Wall Street!

By the time of the 1917 Bolshevik Revolution in Russia, suddenly the
Protocols
of
the Learned Elders of Zion began to make sense. Within the Protocols,
people
began to

see that behind the smoke screen of whining and mewling Jews stood the
blood-stained
Monsters of Babylon.

When the Jews took over Russia with their Bolshevik Revolution of 1917, they
immediately passed laws that made anti-Semitism and the ownership of firearms a
death
penalty, then they tortured to death and murdered 40,000 Christian monks and
priests.

The Jews turned the Christian Churches into warehouses and horse barns, and
then went
on to brutally torture to death, starve to death and genocide another 65
million Russians
and Ukrainians. The Jews did this - the Jews of Russia financed by the
Jews of
Wall
Street! And those Jews were following perfectly the methods taught in the
Babylonian
Talmud and explained in the Protocols. Nilus, himself, was arrested by the
Jewish
Bolsheviks and tortured to death.

Similar to the Jew-invented "hate crime laws" of modern America and Europe,
under
the dictatorship of the Jews the very first law decreed by Lenin
(surrounded by
hundreds
of his Jewish comrades) was to proclaim the death penalty for anti-Semitism.
Then, all
firearms in Russia were required to be registered under appeals to the patriotism of all
"loyal and patriotic Russians who want to defend the Motherland."
(Look who is
behind

gun registration and restriction in the United States. Oy! What a coincidence!)

But it was

just another Jewish deception straight from Protocol #5:

“Nowadays it is more important to disarm the peoples than to lead them into war.”

Once the guns were registered, the Jew Bolsheviks knew who owned firearms, then

with Secret Police raids, pounding on doors at four in the morning, all firearms and

ammunition were confiscated and the gun-owners were lined up against a wall and

shot!

Even owning a single cartridge was a death penalty in Jew-controlled Russia!

The Jews

proved once again that when the People are disarmed, all manner of tyranny

prevails

because the tyrants do not fear to walk about as they crush the people.

So, yes, after the Communist Revolution of 1917, there was a tremendous

interest in

the Protocols of the Learned Elders of Zion. The people of the West wanted to

know

more about the Jews who were living among us. Could these Jews, who were busily

stealing our wealth through banking swindles and financial frauds, be trusted

with merely

stealing our money or were they also murderers and traitors just

biding their

time? Jesus

had identified the Jews as liars, deceivers, hypocrites, murderers and the very

children of

the Devil. But the Jews claimed to be the Children of God. So, to the unending

alarm of

the Jews, the curiosity of Mankind was aroused by the question: "Was Jesus a liar or were the Jews the liars?" It could only be one or the other while the Jews of Russia desecrated the churches, burned the New Testaments and tortured to death and murdered the Christian priests.

"You must destroy completely all the places where the nations you dispossess have served their gods, on high mountains, on hills, under any spreading tree; you must tear down their altars, smash their pillars, cut down their sacred poles, set fire to the carved images of their gods and wipe out their name from that place."
(Deuteronomy 12:3)

With this new and alarming interest by the people of the world in the authenticity of The Protocols of the Learned Elders of Zion, and with this increased scrutiny of Jewish methods and morals, the Jews of the entire world immediately jumped into Basic Jewish Plan A: an orchestrated demonstration of innocent outrage. Using their standard alibi that they were innocent Jews and all of Mankind was anti-Semitic and bigoted against such saintly Children of God whose only interest in this world was enslaving you and getting all of your money - all while their hypocritical eyes gazed heavenward with well-

practiced tears of Lamentation misting theatrically – the Jews
squealed loudly
and in
unison. But Basic Jewish Plan A, didn't work.

In the free and democratic countries, there was nothing that the Jews
could do
except
squawk and complain. In Russia, the Jew Bolsheviks confiscated and
destroyed
every
copy of the Protocols and tortured to death or shot anyone found in
possession of it. Even
though such methods were the methods promoted by the Protocols,
the
Jew-Communists
claimed only to be protecting the innocent Jews from the boogeyman
known as
“Anti-
Semitism.” This was rough handling, indeed, for a Russian who owned
a book that
the
Jews claimed was nothing more than a simple forgery! However, the
Jews could not
suppress the Protocols in the West because the journalist, Victor E.
Marsden,
who had
been a special correspondent in Russia and was well versed in the
language, had
translated it from the Russian. This translation was then published all
over
the world.

Since the Jews could not suppress it in the free world, first, they
poisoned
Marsden.
Besides being the translator, he was an eyewitness to the Jewish
takeover of
Russia. Then
they switched to Jewish Lawyer Plan B. After all, I ask you, if you can't
trust
a Jewish
lawyer to tell the truth, who can you trust?

Lying is Jewish and Perfectly Kosher

Jewish Lawyer Plan B was an all-out denial that the Protocols were genuine.

"It's a lie! It's a forgery! We are innocent Jeeews!" Flocks of Jews descended upon libraries and research centers looking for anything that they could use to discredit the Protocols. They dared not debate the contents of the Protocols because they didn't want any non-Jews discussing the actual details, which would mean reading them first; and they didn't want anyone reading them. They did not want to debate the contents of the Protocols because they would lose any honest debate even with an average citizen who could compare the contents of the Protocols with what he could observe happening in the world with his own eyes. So, the Jews tried to discredit them in their entirety simply by claiming that they were forgeries and therefore not something that anyone would want to actually read. "Naw! Why waste your time? They're fakes," was the idea that the Jews wanted to insinuate into the public mind through their Media Monopoly. "Don't read them!"

What is a protocol? The word "protocol" means a draft of a document or the summation of the minutes of meetings. Therefore, the Protocols of the Learned Elders of Zion is the substance of discussions given in the innermost circle of the world's leading Jews condensed into a succinct form. Jewish Lawyer Plan B was their strategy to

discredit the authenticity of the document while avoiding any discussion of its contents.

This is like the Jewish lawyer who has a losing case and cannot win based on the facts; so, instead of defending his client he attacks the credibility and integrity of his opponent, hoping to smear his character so badly that the facts of the case seem irrelevant to the

jury. Once the lying rabbis and the thieving Jewish bankers had agreed on this strategy, flocks of leather-winged Jews flew off to their belfries and libraries around the world and began a systematic attack on the authenticity of the Protocols. And this attack by the Jews was by using one of the actual methods found in the Protocols! Protocol 14 states:

“Our philosophers will discuss all the shortcomings of the various beliefs of the goyim. But no one will ever bring under discussion our faith from its true point of view since this will be fully learned by none save ours who will never dare to betray its secrets.”

Never, never, did they want to argue about the actual contents of the Protocols because the disadvantage to themselves would be too great to overcome. Not only would discussion of the contents lead to embarrassing revelations about their political and financial shenanigans but would bring to the forefront an inquiry into the

demonic
teachings of Judaism as well. If the contents proved to be true, then
that
would also prove
the Jews to be liars and deceivers and betrayers. Since all self-evident
“evidence” was so
overwhelming as to the truth of the Protocols, discussing the contents
of the
Protocols
would spell their doom. Discussing the contents would uncover all of
the ancient
swindles and criminal scams that had given the Jews such a profitable
advantage
over all
of Mankind. However, all of these undesirable inquiries could be
easily avoided
by
attacking the entire Protocols as a forgery. Thus, a deeper public
inspection
of Judaism
and the true beliefs of the Jews could be avoided. They could blame a
thousand
different
people for forging the Protocols, but not even one of those scapegoats
would be
a Jew.

It never occurs to the Jews to be honest or good; after all, they are a
nation
of
criminals and frauds who base their entire religious hoax upon the
Biggest Lie
Ever Told

-the Hebrew Bible - and embellish it with the deceit and pretense
taught by the
demon
rabbis in the Babylonian Talmud. So, like all criminals, the Jews don't
want to
be accused
and punished for their crimes; they want to continue to get away with
their
crimes. Did
they deny the Protocols honestly as any innocent person would, or did
they
attack it with

criminal and underhanded methods? If you understand the Jews, then you already know the answer to that question. Hint: They are not innocent Jews.

What was even more horrifying for the Jews than Mankind not believing their lies, was that no matter what lies they told to the People, the People still believed what their leaders such as Henry Ford and Nesta Webster had to say about the Protocols.

"The only statement I care to make about the Protocols is that they fit in with what is going on. They are sixteen years old, and they have fitted the world situation up to this time. They fit now." – Henry Ford, 1921

"Personally, I am more than ever inclined to believe that the Protocols of the Learned Elders of Zion are genuine. Without them, I do not see how one could explain things that are happening today. More than ever, I think the Jews are at the bottom of all our troubles."

– Nesta Webster, 1934 [Nesta Webster, in a letter written May 4, 1934, to Arthur Goadby, published in Robert E. Edmondson's "I Testify," page 129]

And now, nearly a century later, modern readers can easily see that the Protocols exactly describe, not just the years around 1917, but they also describe the present turmoil in the modern world, as well as who is behind this turmoil. Thus, to discredit the

Protocols for all time, the Jews claimed that they were forgeries-so-don't-read-them.

The main problem with this tactic is that a forgery must have some original document upon which the forger had based his work. The Jews certainly did not want to produce any original Jewish documents since that would be even more damning. Their ploy was to claim that the Protocols had been forged and plagiarized from unrelated documents by anti-Semites who had a malicious hatred towards the innocent Jews and who wished to do them harm. In their own library research, the Jews found the works of numerous men and their writings that would suit their purposes. However, before discussing these alleged "forgers," it would be best to ask three questions. (1) What is a forgery? (2) Who are these Jews who were accusing other people of forging important documents? And (3) Can forgery be proved by the application of the legendary and illustrious Jewish "scholarship"? That is, can the Jews tell lies about having proof, or do they actually have to have the proof?

First, a forgery is "the making, modification or reproduction of a document, a signature, or money with the intent to deceive. An item is also considered forged if it is claimed that it was made by someone who did not make it."

Okay, so much for definitions. We know what a forgery is. So, now, who are the Jews who were accusing other people of forging important documents? A study of the Old Testament, the Babylonian Talmud and the evidence of modern archeology answers that question.

When the Jews who wrote the Hebrew Bible plagiarized the Sumerian and Babylonian stories of Noah and the Flood, the Garden of Eden, the Creation Epic, the Egyptian tales of magic, the Laws of Hammurabi, and then wrote them into the Five Books of Moses, the Jewish scribes didn't footnote their thefts. When the Jews who plagiarized the Egyptian and Babylonian wisdom books in order to write the Songs of Solomon, the book of Proverbs and the Book of Job, they did not use any footnotes as to their sources but merely copied what they liked and put their own tribal brand name on it

-calling the Hebrew Bible, genuine kosher Jewish knowledge. Huge sections of the Old Testament are nothing but forged documents stolen by the Jewish priests from the libraries of Babylonia and Egypt, embellished with outright Jewish lies and falsifications of history. With these stolen books and fabricated myths, they were able to deceive their congregations into believing that such "wisdom" and "righteousness" came from the

masturbating and child-molesting rabbis, themselves. All of the claims of every
rabbi to
this very day are based on fraud, lies, plagiarism and outright theft, mixed
with plenty of
Jewish Bull Stuff. This squawking street theater of the Jews has been going on
for over
3,000 years during which time, the Jews have been plagiarizing and stealing the
literary
works of other people and putting their own names on the results. And any works
by non-
Jews that told the Truth of History, the Jews tore up and burned, leaving only
Jewish lies
as the guideposts for Mankind. And Lies do not lead anyone to a
“higher
morality”; and
the Jews are a good example of the truth of this statement.

However, after several thousand years of stealing and forgery, upon the
publication of
the Protocols of the Learned Elders of Zion, these master forgers and thieves
found
themselves in the uncomfortable position of trying to prove that
someone else
had forged
a book attributed to them!

With undoubted certainty, everyone who read the Protocols knew that they were
true.

Thus, it became the new goal of the rabbis, the Jewish financiers and the Jewish
politicians to change this certainty into doubt. Yet, even as they were screaming the

ancient squawk of the Jews, they were hypocritically practicing the
very

tactics of the
Protocols that they were simultaneously disputing. After all, why not?
The
louder they
squawked, the tighter People closed their eyes. As Protocol #8 states:

We must arm ourselves with all the weapons which our opponents
might employ
against us. We
must search out in the very finest shades of expression and the knotty
points
of the lexicon of law,
justification for those cases where we shall have to pronounce
judgments that
might appear
abnormally audacious and unjust. For it is important that these
resolutions
should be set forth in
expressions that shall seem to be the most exalted moral principles
cast into
legal form. Our
directorate must surround itself with all these forces of civilization
among
which it will have to
work. It will surround itself with publicists, practical jurists,
administrators, diplomats and, finally,
with persons prepared by a special super-educational training in our
special
schools.

With their gaggles of writers, researchers, lawyers and publicists
using every
shade of
expression and twisting up every knotty point, they presented a
unified front,
all roaring
the same primordial scream: "It's a lie! It's a forgery! We are innocent
Jeeews!"

This leads us to inquire about Jewish methods for telling the "truth" -
that
is, the
"truth" as a Jew tells it. Ask yourself: Can forgery be proved by telling
lies
about having

proof, or do you actually have to have the proof ? It is much worse today, but even in the 19th and early 20th Centuries, the Jews owned a very large part of the Media outlets.

Telegraph, telephone, radio and news services, newspapers and magazines were very much in the hands of the lying Jews. And if they didn't own a publishing house outright, they could control what it published by threatening to call in bank loans or conspiring to boycott advertising revenue, just as they do today.

As Protocol # 7 states:

We must compel the governments of the goyim to take action in the direction favored by our widely conceived plan. Already approaching the desired consummation by what we shall represent as public opinion, secretly promoted by us through the means of that so-called "Great Power" — the press, which, with a few exceptions that may be disregarded, is already entirely in our hands.

And just as it is today, when the Jews tell lies, how can you find out about it if all of your Jewish-owned news sources are also telling the same lies? This is how the Jews tried to "prove" that The Protocols of the Learned Elders of Zion were a forgery. They did not have any proof. They simply lied about it through their Media Monopoly. And

when their lies were announced everywhere in all the Jewish Media worldwide,
people
believed them because newspapers print the Truth. Isn't that right?

I have already identified the author of the Protocols. What follows, is the trail of their lies which are actually further proof that the Protocols are genuine documents.
If they were fake, then why did the Jews use the same criminal methods of the Protocols as their "proof" that the Protocols were forgeries? In every one of their denials, they left Jewish fingerprints and Jewish hoof prints on what they claimed was not Jewish. The Jews brag to the world about being so very intelligent and clever when they are, in fact, down right stupid. But even their stupidity, they conceal with lies!

The Jewish researchers descended like vultures upon the libraries of Europe, searching for something, anything, that could mislead the people of the world away from knowing the truth about the Protocols. They found something that they could use in an obscure book published in France in 1864. This book was entitled, Dialogue in Hell

between Machiavelli and Montesquieu, written by a French lawyer named Maurice Joly who was 43 years old when he first published his book. Simply stated, Joly's book was a discussion of Machiavellian principles as applied to the political methods of

1860's

France. It was simply an imaginary dialog between two great political philosophers who held very different and opposite views on what government is and how governments should govern.

Maurice Joly, had spent ten years working as a secretary to a member of the Constituent Assembly at the French Ministry of State. Therefore, he had intimate knowledge of the machinations of both French politics and the schemes of Napoleon III (Louis Bonaparte). When he published his book, to avoid the French political censors, he published it anonymously in Belgium and smuggled it into France. However, his authorship was discovered and on April 25, 1865, Joly was sentenced to a prison term of fifteen months for "incitement of hatred and scorn for the government."

Thus, the book that the Jews decided to use to discredit the authenticity of the Protocols, was a book written by an expert on French politics. In his book, which got him into so much trouble, Maurice Joly described the machinations of Louis Bonaparte and his government. But what Joly did not know was that the Machiavellian schemes that he was observing under this emperor, were the lessons that Louis Bonaparte was being secretly taught by a very secretive Jewish advisor of his, an advisor who had once been the Minister of Justice, Adolphe Isaac Crémieux (1796-1880). Crémieux was the very

Jew who had transcribed the Protocols in 1840! Thus, any resemblance of Joly's book to the Protocols is not because the Protocols were plagiarized from Joly's book, but Joly's book derived some of its ideas from observing the government of Louis Bonaparte under the counsel of the actual transcriber of the Protocols! Bonaparte was taught some of the secrets of the Protocols by Crémieux who had learned them directly from the King Rats, themselves - Nathan Rotschild and Moses Montefiore. Thus, the Jews bit themselves on the ass by claiming that the Protocols resembled Joly's book. There is very little similarity, but any that can be ascertained is there because the Protocols were in existence long before Joly wrote his book. And his observations of the French Government under Louis Bonaparte, was a government that was advised by Adolph Crémieux!!!

According to Edith Starr Miller's Occult Theocracy "Crémieux's racial Jewish activities are exemplified by the part he took in the Damascus Affair with Moses Montefiore, a Jew banker of England, when Jewry successfully but unconvincingly silenced the accusation of ritual murder committed upon the Catholic priest, Father Thomas at Damascus in 1840. He had a prominent share in the foundation and development of the Alliance Israélite Universelle. Officially founded in 1860, this international union of disseminated Jewry, as we know, had existed for

centuries. But
after the Damascus Affair, the Jewish leaders knew that they had
attained
sufficient
power to feel enabled to show to the whole world that although the
civil rights
they
enjoyed had been granted them by different countries, the real
allegiance of
each and
every one of them was due to their Jewish nationality” and the huge
fortunes
that they
had stolen from Mankind.

“The Masonic activities of Adolphe Crémieux were many and
powerful. He became a
member of the provisional government and was appointed Minister of
Justice. He
strongly advocated the candidature of his friend, Louis Napoleon, for
the post
of

President of the French Republic. Crémieux had had hopes of being
made Chief
Executive under Louis Napoleon and thus play in France the same
role that
Disraeli
played in England, that is, ruling the country from behind the
scenes.
Both Disraeli and
Crémieux had the same financial backing, namely the wealth of the
Rothschilds
and
Montefiores, who, in London, were friends of Disraeli and, in Paris,
friends of
Crémieux.

“In this as in all his lifelong activities, Crémieux was only obeying the
teachings of
the Talmud and trying to destroy every religion but that contained in
Judaism.
His
favorite theme was that there should be only one cult – and that cult
should be

Jewish. At
a general assembly of the Alliance Israélite Universelle, on May 31,
1864,
Crémieux
said: 'The Alliance is not limited to our cult, it voices its appeal to all
cults and wants to
penetrate in all the religions as it has penetrated into all countries.
Let us
endeavor boldly
to bring about the union of all cults under one flag of Union and
Progress.
Such is the
slogan of humanity.'" This is also one of the very basic teachings of
Masonry.

But when a Jew talks about "humanity," he is talking only about fellow
Jews
since it
is a basic Jewish principle that only Jews are human and the very
Children of
God; which
makes all of Mankind lower than Jews, mere "goyim" or "non-Jewish
insects and
cattle."
Therefore, couched in his Jewish doublespeak, Crémieux was
advocating in his
speech
the subordination of all religions under Judaism. His activities are one
of the
clearest
examples of Jewish internationalism and Jewish efforts for the
realization of
their
Messianic ideal, that is, the destruction of Mankind so that Jews stand
supreme
as despots
over Mankind. The Alliance Israélite Universelle, was a Jewish
organization
that based
its treachery upon the Masonic Rite of Mizraim plus Universal
Freemasonry and
it was
subsidized by International Jewish Finance. Its goal was to bring
about the
doom of
Christian civilization, the destruction of nationalism, and the death of

nations upon whose
ruin the greedy Jews wanted to raise a Jewish king messiah to rule the
world.

In other
words, Adolphe Crémieux's Alliance Israélite Universelle was
promoting
everything
contained within the Protocols!

As its title suggests, Joly's book was an imaginary dialog between
Machiavelli
and
Montesquieu. But who were these two people?

Every single politician in the world today, has read the works of
Niccolo
Machiavelli
(1469-1527 AD). In fact, no politician would fail to read Machiavelli
because
his
political career as well as his very life would not endure without
falling victim to those
ruthless politicians who had read Machiavelli's books. Such is the
importance
of Niccolo
Machiavelli to modern politicians who consider Machiavelli as the
father of
modern
political theory, which is, basically this: "Be as evil as necessary to get
and
to keep
political power." This is why all politicians today are such ruthless,
lying
assholes. And
most of them aren't even Jewish!

The greatest source of Machiavelli's reputation is, of course, The
Prince
(1532). The
main theme of this short book is that all means may be used for the
establishment and
preservation of political power - the end justifies the means - and that
even
the worst and
most treacherous acts of the ruler are justified by the wickedness and
treachery of the

ruled – that is, blame the victims, blame the People for the evils of the ruler and use that blame as an excuse for being even more wicked. The Prince is so filled with diabolical intrigues, admiration for political assassination, betrayal, deceit, and foul crimes of every sort – all for the sake of political power – that it was condemned by Pope Clement VIII as being a work of the devil. Every politician today practices the philosophy of

Machiavelli which they call “political correctness” in order to hide their treacherous

deviltry from the People.

Under Papal censure, plus the fact that printing presses were still not very common at that time, Machiavelli’s books remained obscure for two hundred and fifty years. The first great edition of his works was published in 1782. From that period, his fame as the founder of political science has steadily increased while the chaos, warfare and political methods of dictatorships and genocides have likewise improved in efficiency. By the time that Maurice Joly wrote his Dialogs in Hell, Machiavelli’s Prince and other works had been in circulation in Europe for about eighty years, during which time its methods were well appreciated and utilized by the ruling monarchs and princes. Thus, Maurice

Joly's Dialogs in Hell used the teacher of kings and the most famous of modern political scientists as a main character.

Who, then, was Montesquieu? While Machiavelli was considered the diabolical side of politics, Montesquieu can be considered as representing the benevolent and humane side of politics. Charles-Louis de Secondat, baron de La Brède et de Montesquieu (1689-1755 AD), was a French social commentator and political thinker who lived during the Enlightenment. By 1776, Montesquieu's writings were the most frequently quoted works on government and politics in colonial British America, cited more often by the American founders than any other source except for the Bible. Montesquieu taught that government should exist for the benefit of the People. Following the American Revolution, Montesquieu's works remained a powerful influence on many of the American founders, most notably James Madison of Virginia, the "Father of the U.S. Constitution."

You can see that Maurice Joly's Dialogues in Hell combined his own experience in politics as a lawyer, a professional political observer and secretary to the French political assembly. He used as counter point in his book the writings and philosophies of Machiavelli, the founder of modern political science, and of Montesquieu, the originator of the basic humane philosophical foundations of the early United States Government.

His book is a dialog between those two political thinkers as he imagined them meeting someplace in the Afterlife. Joly's book is a dialog between two famous political thinkers as they discussed the affairs of State. Naturally, each takes as his foundation their own political views. Thus, the dialog is a give and take discussion between two extremes of government, one benevolent and the other diabolically designed.

In addition, the Jews found a series of books written by a Hermann Goedsche in 1868 which they claimed had a similarity to Joly's Dialogues in Hell. They claimed that Goedsche had used the Dialogues as a source material and that whoever forged the Protocols copied from Goedsche's books. This was the Jews' so-called "proof " that the Protocols were a forgery, a "proof" based only upon a foggy similarity of one book with the hazy similarity of another book. And behind all of this smoke and fog were the Jews of the Media cackling about how one foggy notion and one hazy idea was "solid proof" that they were right. The Jews prove that they are underhanded liars even while they are claiming their proverbial "higher morality" in the law courts.

The Jews purposely created further confusions by also claiming that the Protocols were the work of a Russian secret policeman by the name of Golovinski. But their claim that a police officer of the Czarist government wrote them based upon Joly's book, has

three serious flaws. These three are the same flaws found in every single example of alleged plagiarism that the Jews have concocted.

In the first place, there is very little in Joly's book, less than five percent, that can be vaguely identified with the contents of the Protocols, and that five percent is the same as found in Machiavelli's, *The Prince*.

The second flaw in what the Jews claim, concerns the very nature of forgeries.

Forgers try to pass off a fake by making it as convincing as possible so that the deception is not discovered. Today, it is easy to find a copy of Joly's hundred and fifty year-old book on the Internet. If you do it, yourself, you can easily see that it is not at all similar to the Protocols as the Jews claim. But in 1921 and later during the Berne trial, the book was rare. So, any lies that the Jews told, could not easily be disproved – and they told plenty of lies! Thus, the Protocols are even more easily proven to be genuine today than they were in 1921.

And the third flaw in the Jews claim that a Russian wrote the Protocols is this: No policeman working for the Czar would have had the complex understanding of world events and financial swindles that are carefully explained in the Protocols. The few lines

that the Jews falsely claim were plagiarized, are only vaguely similar to one another and not at all direct copies; thus, they do not qualify as plagiarism. Only a Jew could have written the Protocols, a Jew who was a member of the conspiracy, itself.

In fact, there was such a Jew living in Paris at that time who not only knew all of the richest Jews in Europe on a first-name basis but who also knew Maurice Joly as well.

This Jew was Adolphe Isaac Crémieux (1796-1880), Grand Master of the Masonic Grand Orient and the Scottish Rite of the Mizraim Lodge in Paris. Crémieux had made the original transcription of the Protocols in 1840, more than twenty years before Joly's play was written. So, all researches that point to Joly's play as the origin, do not look deeply enough into history. Of course, the Jews do not want anyone looking deeply into history but to merely accept the lies that they tell about historical events.

And so, by 1864, when Joly's book was first published, the treasonous Jews of Europe had already achieved a large number of successful and very profitable scams and swindles. They were experts at business and the manipulation of stock prices. They controlled governments through bond sales. Their operations were worldwide. They had control of British, French, German and American finances as well as controlling

the
finances of the Catholic Church. And with all of that swindled money,
they could
manipulate governments and bribe government officials to do their
will. These
were the
Jews of 1864, a sophisticated gang of international banking con artists
and
political
conspirators. But the people of the world did not understand that
swindlers
should not
keep what they have swindled, nor should individual businessmen be
allowed to
control
governments for their private profits without being hanged for it –
facts that
are still not
understood today!

Maurice Joly was a mere neophyte and his book does not even
approach the
complicated scams outlined in the Protocols. His book shows no
understanding of
money
nor the effects of State debt for the moneylenders. The paying of
state
debt from
borrowed money is claimed, by Joly's ideas through Machiavelli, to be
accomplished
through deceit and the juggling of books. He didn't understand the
inherent
swindle of
government bonds or the fraud of business mathematics. However,
these defects
are not

at all present in the smooth calculations and schemes found in the
Protocols.
The

Protocols and Joly's book are two books of entirely different qualities.

Hold on, just one moment. The Jews claimed that they could prove
that the

Protocols

were a forgery. Okay, the people of the world were interested in seeing this

proof. What

was their proof? Whoops! This is the difficult part for the Jews because proof

is

something that you present to people, something that can be held in the hands,

seen with

the eyes and inspected for one's self. But did the Jews offer such proof?

No, they did not.

They offered, instead of real proof, the promise of various Jews who claimed

that they

had found the proof that the Protocols were fake. Wait a minute! Say that

again. Instead

of actual proof, as they claimed to have, the Jews offered the title of some

out-of-print

and obscure books that nobody could find. Since nobody could find those books,

then the

Jews were happy to tell you in their very own words what was in those books.

How could

you doubt the words of the Jews since you did not have available in your own

hands the

books that the Jews claimed contained the "proof"? You had no choice but to

either

believe the "word of the Jews" or admit that you couldn't refute the word of

the Jews so

that, therefore, the lies of the Jews remained triumphant over your own lack of

data.

It is the same thing as a tribe of Jews claiming that at Auschwitz,

Martians in

flying

saucers had incinerated six million Jews and carried their ashes away to Mars.

How could
you refute the “word of the Jews” since the ashes of six million Jews
are not
found at
Auschwitz and there are also no six million Jews to be found there.
Therefore,
according
to the Talmudic “logic” of the ingenious babbling rabbis, since
there
are no ashes, then
this proves that the Martians carried them away to Mars leaving only
one
conclusion
possible – six million Jews were murdered at Auschwitz and their
missing ashes
proves
it! And how do we know this “fact”? Because we have the “word of the
Jews” to
guide
us!

Just like all of their methods of Biblical hoaxes, when there is no proof
other
than the
“word of the Jews” then the word of the Jews is your only proof. And
how can
you not
believe the very Children of God? Shame on you! You are a bigot and
hater of the
“innocent Jews.” And while the innocent Jews are shrilly assailing and
raucously reviling
you and spitting in your face while a screaming rabbi tears off his own
shirt
in rage, you
forget all about your original questions concerning them. A clever
ruse,
indeed!

The newspapers of the world, all controlled and/or owned by these
Children of
God,
all announced the “discovery of proof ” without offering the proof,
itself.
Since the
people only had an announcement of a discovery but not the actual
discovery,

then they
had to accept the announcement of the discovery as their only proof
that a
discovery had
actually been found. In this, once again, the Jews were following the
Jewish
schemes of
the Protocols in order to “prove” that the Protocols were forgeries. As
Protocol #5 states:

Moreover, the art of directing masses and individuals by means of
cleverly
manipulated theory
and verbiage, by regulations of life in common and all sorts of other
quirks,
in all which the goyim
understand nothing, belongs likewise to the specialists of our
administrative
brain. Reared on
analysis, observation, on delicacies of fine calculation, in this species
of
skill we have no rivals,
any more than we have either in the drawing up of plans of political
actions
and solidarity.

All of the Jewish newspapers and magazines around the world were
reporting that
such a proof had been found. So, it must be true that the Protocols are
a
forgery since the
Jews were all writing the same lie claiming that there was solid proof,
right?
Mankind

had to rely on the Jews to tell them what these books contained in the
way of
“proof”

and, typically, the Jews lied about it.

A Jew by the name of Lucien Wolf is a good example –and an oft-
quoted example –
of how the Jews lied about their so-called “proof”. In several articles
given

prominent
place in the larger Jewish-owned English newspapers in 1921, Wolf-
the-lying-Jew
first
denied that the Jews had anything at all to do with the Bolshevik
Revolution
which was at
that time raging in Russia and was well-documented as being a Jewish
revolution. Thus,
establishing himself as a liar by claiming that the Jews were innocent
of
Bolshevism, he
goes on to proclaim that the Protocols are a forgery. And how does he
do this?
He uses
one paragraph, one single paragraph from Goedsche's book and one
paragraph from
an
even more difficult-to-find pamphlet from a Russian Count
Pobyadonoeseff and
compares them with just two paragraphs from the Protocols. Are they
a match?
Are they
identical so that plagiarism is proved? Not at all! They only vaguely
resemble
the general
idea of each. They are not plagiarisms at all but are merely vague
similarities. So, he
announces that he has found "proof"!

Maybe you can see a similarity in ideas but ideas cannot be
copyrighted; only
words
can be copyrighted. When you have the original documents to
compare for
yourself, you
can see that Wolf's comparison actually proves that the Protocols are
not a
plagiarism of
the works of Joly and Goedsche or of anyone else. A work that is
influenced is
not
plagiarized. This is a fact that was known as early as Aristotle's time:
All
literature is

based upon all that has been previously written whether through original writing, direct copying, plagiarism, simile, metaphor, literary influence, etc. So, to believe that the Protocols are not genuine simply because it has similarities with previously published writings, is to deny all literature as being genuine since all literature is influenced by previously existing writings.

All it took was for a single Jew to announce that he had found “proof ” and that was the signal for all of the rest of the lying flocks of Jews around the world to squawk and crow and advertise in their Media Monopoly the alleged “discovery.” Worldwide, hundreds of Jews wrote lengthy articles published prominently in Jewish-owned newspapers and Jewish-owned magazines extolling the “great discovery” that the Protocols are a forgery based upon “a side-by-side comparison.” Yes, the “word of the Jews” was true! There was a side-by-side comparison! But what they didn’t tell you was that none of the comparisons lined up except for two vaguely similar paragraphs compared side-by-side which proved nothing.

The Jews could get away with their lies during the 1920s and 1930s simply because they all told the same lies and because they knew that the original documents were nearly impossible for the average person to find. Even if some researcher had actually been able

to compare the original documents with the Protocols, how could he announce his discovery to the world since the Jews owned the publishing houses and would never publish his findings? Once again, they practiced the schemes of the Protocols even as they denounced them as forgeries.

As Protocol #12 states:

And if there should be any found who are desirous of writing against us, they will not find any person eager to print their productions Not a single announcement will reach the public without our control. Even now this is already being attained by us inasmuch as all news items are

received by a few agencies, in whose offices they are focused from all parts of the world. These agencies will then be already entirely ours and will give publicity only to what we dictate to them.

But with the modern Internet, anyone can Google around and find what the Jews don't want you to read. "You can read these books for yourself in the links found below."
Whoops! But Google is a Jew-owned company and Google censors the information that the Jews don't like. So, even the modern Jew-owned company, Google, proves that the Jews follow the Protocols and the Protocols are genuine.

Nevertheless, fifteen years after Lucian Wolf published the lie that he had discovered

“proof” and his fellow Jews had announced his “discovery” to the whole world in bold headlines, the people of the world were still not convinced. There was too much happening in the world identical in every way with the blueprint of the Protocols. If the Protocols were false, then at least one or two things would not be coming into fruition.

Or more than likely, if the Protocols were false, then most of what they described would not happen. However, even with the confusions perpetrated by the squawking Jews, Mankind could still see that every, single, thing that the Protocols discussed was a real event. Even the events in modern times also align with the Protocols! So, how could they not be true?

Henry Ford knew the intellectual depth and financial expertise of the author of the Protocols. With careful reading and perceptive analysis, Henry Ford – himself a high level businessman, conversant with the most sophisticated economic and financial skills of top level corporate executives – concludes from a reading of the Protocols that: “The Jew who set these Protocols in order was a financier, economist and philosopher of the first order.” [45] This aptly describes Nathan Rotschild and Moses Monefiore!

Obviously, Jewish Lawyer Plan B had failed to convince Mankind to believe the

lying Jews, so the rabbis demanded "Jewish Lawyer Plan C." The Jewish writers and the lies of the Jewish Media had not proven to be effective. So, the rabbis – those Monsters of Babylon from whose judgment there is no appeal because they claim to be the very voice of God – the rabbis decided that if the Jews' false evidence was not enough to deceive the goyim (those lowly insects and stupid cattle), then Mankind would have to be deceived by using the Jews' favorite method of persuasion – oppression and bankruptcy through the courts of law, all advertised via the lies of the Jewish Media. The rabbis wanted to put the Protocols, themselves, on trial and "prove" in court that they were a forgery.

Using their ancient tick-behind-the-ear method, a court ruling would give the Jews the power of the state to protect them from accusations. With the power of a judicial ruling, the Jews knew that they could leverage such a precedent into a legal tool for suing and imprisoning anyone who claimed legitimacy for the Protocols. (In modern times, the Jews use the same trick with Holocaust Denial laws that make it illegal to not believe the lies of the Jews!) Again, any discussion of the contents of the Protocols could be carefully avoided if the entire work could be effectively censored with a legal

ban. For
thousands of years, the Jews had curried the protection of kings and
princes and
presidents because, with the protection of the law and its
accompanying police
power to
enforce it, the Jews could ravage and swindle Mankind "legally." The
police
would
protect the Jews from the wrath of the People so that they could
steal and
betray and
deceive in safety, while they gave their "Jewish Blessing" and cheap
loans to
the kings
and governments that they had corrupted.

But for the police to arrest anyone at whom the Jews pointed their
fingers,
there had
to be a law or a court ruling that would require the police to enforce.
Even if
the accusing
finger of the Jews did not prevail in court, the mere fact that they
could
entangle their
opponents with the police and with the law and threaten them with
huge legal
fees, gave
them their ancient weapon known as "fear of the Jews."

"No man will be able to stand against you; Yahweh your God will
make you
feared and dreaded throughout the land that you tread, just as he
promised you."
(Deuteronomy 11:25)

Even by threatening a lawsuit, they could cause their opponents to
have "fear
of the
Jews" - or to shut their mouths before uttering a single, negative word
about
the "holy,
Chosen Ones of God" for fear - in modern times - of being accused by
the Jews

of a
"hate crime." A laughable law, a ridiculous law, a Jewish law, but a
law
never-the-less –
which is precisely the point. By creating corrupt laws, the Jews
corrupt
society legally, a
society brought down to the shady level of the Jews. They are devils.
Read the
Protocols
and understand this.

As explained in The Monsters of Babylon, the Old Testament is not
just an
ancient
religious hoax of the moneylenders and rabbis but it is an instruction
manual
of criminal
intent and organized Jewish gangsterism. Every hero of the Jews,
whether it was
Abraham pimping his wife to Pharaoh or David murdering the
husband of Bathsheba
so
that he could have sex with her or the half-wit, Samson, burning down
the
fields of the
non-Jews for an imagined insult – all of these criminals and their
deeds are
celebrated,
applauded and emulated by the Jews even today. Just as modern
people have heroes
whom they wish to emulate such as baseball players, famous actors,
powerful
politicians
or great tap dancers, the heroes of the Jews are all criminals. You can
read
about them,
yourself, in the Old Testament – murderers, thieves, rapists, liars, sex
fiends
– and they
are what all Jewish youths hope to be like, master criminals, feared by
Mankind.

Like every gang, these Hebrew bandits have always used terrorism to
force their
way

into every culture that endures their nastiness. This is the main reason for such spiritual and criminal evils as “vengeance” and “retribution” that is so celebrated among, not just the Jews of the Old Testament, but the modern Jews as well. “Reprisals” for both real and imagined affronts to the mighty majesty of these scurvy crooks, has given them the tools to engender “fear of the Jews” among Mankind. These were some of the reasons that Jesus called them the “Children of the Devil.” Even their vengeful slogan, “Never Forget,” proves the truth of Jesus’ teachings in everything that they do in their attacks upon Mankind. Like the eternal flames licking at their feet, their demonic “Jewish revenge” lasts forever and always outweighs any and all alleged reasons for it. They are even allowed to hunt down old Nazi soldiers who, seventy years after WWII, are pushed in their wheel chairs before a Jewish judge for “trial.” Their alleged “crimes”? Not adoring the Jews enough! But with the vast wealth that their ancient Sumerian Swindle has given the Jewish bankers and moneylenders, they can buy protection from corrupt kings and politicians. Such protection ties the hands of the non-Jews from paying back to the Jews with the vengeance, pogroms and reprisals that they so richly deserve. Mankind should not wait for the Devil to take the Jews; rather it is Mankind’s duty to

send them to
the Devil without delay.

The chiefest of criminals in Judaism have always been the rabbis who get ten percent (tithe) of the loot that all of the Jewish bankers, financiers, businessmen and Jewish gangsters steal and swindle from the non-Jews. And so, to hide the truth of the Protocols and to continue to mislead Mankind from truly knowing the duplicity of the Jews, the rabbis insisted on "Jewish Lawyer Plan C." The usual excuse was offered: to "protect the good name of the Jews." Even though the Jews have never had a "good name" among all the centuries and among all the peoples among whom they have been allowed to live, that was the rabbis' excuse. But first, they needed an appropriate court ruling.

Before you recoil in outrage that I would suggest that the "holy" and "innocent" rabbis would involve themselves in a deliberate scheme to tell lies to the non-Jews of the world, consider what the rabbis teach the Jews about being "as honest as a Jew." This will give you insight into all of Judaism, not just the lies that they performed in their attacks on the authenticity of the Protocols. These heroes of the Jews, these rabbis, who wrote this passage in the Babylonian Talmud will give you an understanding of the rabbis and the Jews today. Please read it carefully and thoughtfully. It is Judaism in

a nutshell.

The elders were once sitting in the gate when two young lads passed by; one covered his head [out of respect for the rabbis] and the other uncovered his head. Of him who uncovered his head Rabbi Eliezer remarked that he is a bastard. Rabbi Joshua remarked that he is the son of a niddah (a child conceived during a woman's menstrual period). Rabbi Akiba said that he is both a bastard and a son of a niddah. They said, 'What induced you to contradict the opinion of your colleagues?' He replied, 'I will prove it concerning him.' He went to the lad's mother and found her sitting in the market selling beans. He said to her, 'My daughter, if you will answer the question I will put to you, I will bring you to the world to come.' (eternal life). She said to him, 'Swear it to me.' Rabbi Akiba, 'taking the oath with his lips but annulling it in his heart,' said to her, 'What is the status of your son?' She replied, 'When I entered the bridal chamber I was niddah (menstruating) and my husband kept away from me; but my best man had intercourse with me and this son was born to me.' Consequently the child was both a bastard and the son of a niddah. It was declared,

...'Blessed be the God of Israel Who Revealed His Secret to Rabbi Akiba...'
[Babylonian Talmud,
Kallah 51a]

In a nutshell, to explain these Jewish nuts, we can see (1) how malicious the rabbis

are to anyone who does not pay them the respect that they claim is due to them.

“They tie up heavy burdens and lay them on men’s shoulders, but will they lift a finger to move them? Not they! Everything they do is done to attract attention, like wearing broader phylacteries and longer tassels, like wanting to take the place of honor at banquets and the front seats in the synagogues, being greeted obsequiously in the market squares and having people call them Rabbi [master].” (Matthew 23:4-7)

By “covering his head” the Jew puts on a little beanie or a hat as a Jewish sign of respect for those lying devils, the rabbis. If a Jew does not have a hat, then he is expected to place the flat of his palm on his head as a head covering. That is Jewish custom as taught by the rabbis. So, for not showing respect, Rabbi Eliezar called him a bastard. To increase the curse, Rabbi Joshua called him the son of a niddah, a menstruating woman, which is a major crime to the pussy-sniffing rabbis. Rabbi Akiba cursed him as both a bastard and a niddah. The other rabbis were astounded that Rabbi Akiba would dare to contradict their own holy-straight-from-the-mouth-of-God opinions. So, to “prove” that he was right, he deceived the woman with promises which he had no power to fulfill. A

rabbi can no more lead anyone to eternal life than a toad can sing
“The Camptown

Races.” But being a Jewess who knew what tricksters the rabbis actually were, she asked for a promise that he would do as he said and give her eternal life. And here is how the Kol Nidre Vow is used not only by the rabbis but by every Jew on earth. Rabbi Akiba promised her that he was telling the truth. But even as the promise was leaving his lips, he invalidated the promise in his heart and mind. So, the “word of the Jews” is really no more than empty air across lying Jewish lips. And when Rabbi Akiba showed the other rabbis how clever and deceitful he was, those devils all declared, in so many words: “Blessed be the Lying God of Israel who lets the Jews deceive people so well.” This is all taken directly from the Jews’ own “holiest” of books, the Babylonian Talmud.

So, you can see for yourself that the Jews are liars, just as Jesus taught that they are. Lying is built into Judaism and is its very foundation. With rabbis and Jewish lawyers such as these, how can any society expect Justice, Truth and Honesty to be guiding lights to Mankind? Indeed, even when a single Jew is in “possession of the gates” (Genesis 22:17) of Society, only lies, deceit and all manner of devilry is the result. Therefore, if Mankind expects to excel beyond the Jew-planned slavery that they have in store for us,

all Jews must be expelled from all positions of influence and power. And the Protocols show you how they are working towards your destruction. It should also not be overlooked that the Protocols are not purely Jewish in origin but also Masonic.

The Berne Trial: A Corrupt Judge and the Lying Jewish News Media

This is what happened in Berne, Switzerland. "Jewish Lawyer Plan C" was actually an ancient and well-practiced theme of political and judicial corruption.

Jewish Lawyer

Plan C involved finding a living person whom the Jews could browbeat and persecute and then prosecute him before a judge. Nevertheless, they had to be careful.

Above all

concerns, they did not want any discussion of the contents of the Protocols to surface. All

they wanted was a guilty verdict in a court of law. Both the facts and the

truth of the case

were not at all important. What mattered was a guilty verdict. With a guilty

verdict, they

could announce the verdict (but not the truth) to the world and thus end all

discussion of

the contents of the Protocols. And - hypocritically using the very same techniques from

the Protocols that they were publicly denouncing and from which they had pleaded

complete innocence - it didn't matter how the desired guilty verdict was

attained since

the ends (as taught in the Protocols) justified the means.

The Jews' goal was a guilty verdict while their methods for attaining that goal were

not the methods of “innocent victims of a vile slander” as they claimed. Their methods used all of the deception, fraud and criminality that any criminal and his crooked lawyer could imagine. In fact, to prove themselves innocent of authorship of the Protocols, the Jews followed the outline of those very Protocols. As Protocol #5 states:

“In order to put public opinion into our hands we must bring it into a state of bewilderment. By giving expression from all sides to so many contradictory opinions and for such length of time as will suffice to make the goyim lose their heads in the labyrinth, they will come to see that the best thing is to have no opinion of any kind in matters political, which it is not given to the public to understand, because they are understood only by him who guides the public. This is the first secret.”

In this case, for the Jews to control public opinion, the screeching flocks of Jews writing stories about various theories and naming names of various historical writers and their works and offering a myriad of theories as to where the Protocols originated, all tended toward giving the People so many conflicting things to think about that no one could figure out the puzzle. No matter who they claimed was the author of the Protocols

-Nilus, Glinka, Sukhotin, Stepanov, Goedsche, Pobyadonoeseff,
Katchkowsky, Joly
or
any other accused forgers - not a single one of them could be a Jew.
Anyone but
a Jew!
Point in a thousand directions but never point to a Jew! Meanwhile,
the Jews
continued to
follow the advice in the Protocols to "prove" that they never followed
the
advice in the
Protocols. Protocol #5 states:

"In all ages the people of the world, equally with individuals, have
accepted
words for deeds, for
they are content with a show and rarely pause to note, in the public
arena,
whether promises are
followed by performance. Therefore we shall establish show
institutions which
will give eloquent
proof of their benefit to progress."

The rabbis and bankers decided that a show trial, a kangaroo court
would
satisfy their
needs. With a show trial, the Jews could vociferously swagger and
shake their
scaly skins
with indignant moral outrage as they pretended to seek the truth
while quietly
promoting
Jewish lies concealed behind corrupt legal decisions. They could
promise truth
to the
entire world through the sanctity of a courtroom while concocting lies
that were
legitimatised by a crooked judge. The Jews knew that because the
non-Jews of
the world
were confused by all of the conflicting theories that their Jewish
writers had
produced,

then the People wouldn't notice that a show trial was being substituted for a genuine trial, especially when accompanied by the distracting ruckus caused by the noisy cries of the lying Jews of the Media.

To insure that such a show trial would have the desired result, Berne, Switzerland offered the best venue. Switzerland had an international reputation for honesty and fairness and it was always a neutral country in international disagreements. Neutral was good because neutral meant that there would be no bias in the decision, as the people of the world were led to believe. Therefore, Switzerland was the perfect place for a court decision that would be accepted by the people of the world as valid and fair. In addition, Switzerland is where the First Zionist Congress had been held. So, it had a symbolic importance to world Jewry as a place to show off their power, "honesty," "virtue" and "Godly holiness," to show the world what they could do as organized, innocent Jews promoting their "Higher Morality." Switzerland in 1935 was secluded enough that only wealthy Jews could afford to travel there to gloat, so there was less chance of outside observers discovering their hoax. So, for their news of the trial, the people of the world would have to rely upon the honest and sincere "word of the Jews," expressed

exclusively through Jewish journalists and printed in Jewish-owned newspapers.

Ah yes!

A trial in the virtuous European country of Switzerland reported by those Jewish upholders of freedom of the press and truth in journalism! What could be fairer than this?

Although the Jews used the legal system of Berne to “prove” that the Protocols was a forgery, what those sly kikes kept as their own special secret was that they were using those very Protocols that they were denouncing as their method of defense! They chose Berne, Switzerland, not only for its reputation of neutral honesty but also for the dishonesty of a corrupt judge. As Protocol #15 states:

“In general, our judges will be elected by us only from among those who thoroughly understand that the part they have to play is to punish and apply laws and not to dream about the manifestations of liberalism at the expense of the educational scheme of the State.... In these days, the judges of the goyim create indulgences to every kind of crimes, not having a just understanding of their office, because the rulers of the present age in appointing judges to office take no care to inculcate in them a sense of duty and consciousness of the matter which is demanded of them.”

This was not a trial by jury. The judge that they chose was one of their own, a certain

Judge Meyer. "Meyer" is both a Jewish name and a German name. So, whether he was a Jew or not, whether he was a member of the Masons or not, is unknown. However, he actually was a known Communist. Communism had controlled Russia for the previous eighteen years and possession of a copy of the Protocols was a death sentence in that Jew-Communist dictatorship. So, Judge Meyer was not predisposed to being accepting of any validity of the Protocols. Since Communism was one of the Jewish political shams, he was certainly a friend of the Jews and of the prosecution. This was not a good sign for the defense because as Protocol #15 states:

"Under our influence the execution of the laws of the goyim has been reduced to a minimum. The prestige of the law has been exploded by the liberal interpretations introduced into this sphere. In the most important and fundamental affairs and questions, judges decide as we dictate to them."

With their own judge to insure their victory, the next requirement was to find a victim to put on trial. Ordered to find an appropriate victim by the Kahel of New York, the Jews of Berne, Switzerland, found two appropriate sacrifices. It did not matter that they were just small and unimportant men selling pamphlets on the street. In fact, poor victims are the preferred prey of the Jews even in modern times since poor men cannot afford

expensive trials. Nothing mattered except finding them guilty and announcing the judge's decision to the world. The goal was to stop the circulation of the Protocols and to have them declared a forgery in a court of law, a neutral court of law, an honest court of law, a Swiss court of law, a Swiss court of law ruled by a Communist judge by the name of Meyer.

There was no law against selling copies of the Protocols in Switzerland. It was, after all, a political booklet with the same protections under the law as any other political treatise. The Jewish lawyers knew that, so they twisted the law in order to haul their victims before their sympathetic Communist Judge Meyer. The four victims were members of Swiss nationalist and anti-Jewish movements who had been selling copies of the Protocols to their fellow Swiss. And there was no law against doing so.

In order to get their victims into Judge Meyer's courtroom, the United Jewish Communities of Switzerland and the Jewish Synagogue of Berne falsely charged the four Swiss patriots with selling literature that broke Article 14 of the Berne Cantonal Law forbidding the circulation of matter likely to incite to crime, lead to immorality, shock the sense of decency, or provoke to depravity in any manner whatsoever. In other words, they were charged with selling indecent and immoral literature. Prostitution,

pornographic literature, the white slave trade are all Jewish monopolies so who else would know indecent and immoral literature better than the Jews? The Jews could not get

them into court for selling the Protocols but by claiming that the Protocols were immoral and indecent literature, Communist Judge Meyer was happy to put them on trial.

Once again, even while the Jews were denouncing the Protocols as a forgery, they were simultaneously following the blueprint of the Protocols to the letter. As Protocol #9 states:

Above the existing laws without substantially altering them, and by merely twisting them into contradictions of interpretations, we have erected something grandiose in the way of results. These results found expression in the fact that the interpretations masked the law: afterwards they entirely hid them from the eyes of the governments owing to the impossibility of making anything out of the tangled web of legislation.

And so, the Jews of Switzerland twisted the law governing lascivious literature in order to draw the local distributors of the Protocols into a trap.

In June of 1933, the famous Berne Trial began. Sylvio Schnell and three friends were brought before Judge Meyer and charged with distributing obscene literature. But the

Jews were not interested in the Protocols being declared as obscene literature, they were interested in a judgment of forgery. Now that the Jew lawyers had their victims in court, after various adjournments, Judge Meyer permitted the case to be enlarged by the complainants from a simple police court action into a question of the history and authenticity of the Protocols.

When they realized the true nature of the kangaroo court arrayed against them, the defendants secured an adjournment to enable them to bring material in defense. Various anti-Jewish organizations rallied to the support of the defendants. But this was not to be a simple trial over the distribution of obscene literature, this was to be an Inquisition by which the Jews intended to gain a guilty verdict that would confuse and deceive the people of the entire world. It was not a simple vengeance of the local Swiss Jews, it was a trap in which the biggest Jews in Europe had conspired.

On October 29 and 30, 1934, the Court heard an array of sixteen witnesses for the Jews affirming that the Protocols were a forgery. Chief among these witnesses were Dr. Chaim Weizmann, the fiendish president of the World Zionist Organization and the Jewish World Agency, and Dr. Ehrenpries, chief rabbi of Sweden. International Jewry was sharpening its claws and strutting its best stuff. Part of the so-called

“evidence”
against the defendants was a rebuttal of the allegation that the
Protocols
emanated from
the minutes of the first Zionist Congress in 1897. But the question of
origin
of the
Protocols was also traversed. From an innocuous accusation of selling
obscene
literature,
a simple municipal offence, the trial had been expanded into a trial of
the
Protocols,
themselves. Among these sixteen Jews, at least ten of them committed
perjury
with
outright lies.

To assure fairness in the Swiss courts, in all proceedings and to make
all
decisions
and testimony available for cross checking of facts, Swiss law requires
depositions to be
taken of all evidence and signed by the witnesses. Thus, a witness
must not
only give a
verbal testimony but they must sign a transcript of their testimony. If
any of
their
statements are later challenged in court, then there is a written
record duly
signed by them
as proof of their testimony - or as proof of their perjury.

To evade this procedure and against the time-tested procedures of the
Swiss
legal
system, Judge Meyer allowed the Jews to provide their own private
stenographers
to take

shorthand notes of the trial. When the trial was over, since these were
private
secretaries,

they took their notes with them, leaving no record for the court archives! So, the prosecuting Jews in Judge Meyer's court could tell whatever lies they wanted to tell on the stand, but their testimony was not written into the official records and they had nothing to sign as a guarantee of their truthfulness. In other words, they could lie with no evidence of their lies ever remaining on record. The only record of their evidence was unsigned notes taken by their own lawyer.

Judge Meyer decreed that three experts be appointed to report on the authenticity of all documents. One, M. Loosli, was appointed by the Court, Professor Baumgarten was nominated by the Jews, and Col. Fleischauer by the defendants. So, two Jews were set against one European in voting on whether a document was authentic or not.

Against the lies of the sixteen Jews, the defendants in November, 1934, nominated forty witnesses whom they wished to call. But on March 26, 1935, Judge Meyer informed their expert Col. Fleischauer that he would rule out any motion to summon more witnesses. In other words, after the sixteen Jews had given their testimony, the defendants were not allowed to have any witnesses speak in their defense or to produce any evidence. Only Col. Fleischauer was allowed to speak for the defendants.

As a part of this Jewish trick, on February 25 the London Jewish Daily Post in a

message from Switzerland stated that Judge Meyer had decided to hear no more witnesses. Judge Meyer's own notes to this effect were not made until February 27, and was not communicated to the defense until March 26; yet the correspondent of a Jewish newspaper had had advance information to send a telegram on February 24, three days before Judge Meyer's decision and a full month before the defense was notified! Oy Gevalt! Another Jewish miracle!

On April 15, Dr. Ruef, counsel for defense, applied for permission to bring actions for perjury against ten of the sixteen witnesses on the Jewish side. In May, Judge Meyer also refused this application. The grounds for refusal being that these witnesses had "merely given expression to their personal opinion and judgment." The defendants protested in vain that it was not expressions of opinion but the actual lies of the Jewish witnesses that they challenged. However - Surprise! Surprise! - since their testimony was not transcribed or signed, there was no legal record of the Jewish evidence on which to base a prosecution for perjury! The Jews had lied and gotten away with it because their private secretaries had walked out of court with the transcripts in their pockets! Nevertheless, in giving his decision, Communist Judge Meyer accepted the Jews' statements as valid. It's

hard to believe that Judge Meyer was not also a Jew in addition to being a Communist.

Finally, after hearing argument by the three court-appointed experts, two Jews against one patriot, Judge Meyer gave his decision. This was that three of the defendants were acquitted, and the fourth was fined 20 francs for circulating literature in contravention of Article 14 of the Berne Cantonal Law respecting indecent and immoral literature. Thus, the required guilty verdict was attained. This defendant was also ordered to bear 10,000 francs court costs. Another defendant was fined 50 francs and 18,000 francs court costs for selling a pamphlet which did not actually contain the Protocols. The heavy costs represented mainly the expense of bringing the Jewish witnesses from abroad to testify.

This was Jewish Talmudic "justice" at its best; perjuring themselves and falsely accusing

their victims - and then charging them for the travel expenses!

With respect to the authenticity of the Protocols, Judge Meyer said: "The defendants had been unable to prove that the Protocols of the Elders of Zion were a genuine document." As to the origin of the Protocols, Judge Meyer said: "The Protocols are a forgery; they were forged by General Katchkowsky." This was the case advanced by

Professor Baumgarten, the Jewish expert, even though the defendants had proved that his testimony was false.

This was exactly what the rabbis had planned. The kangaroo court, breaking all legal rules of jurisprudence, judged by a Jew-Communist Judge, announced its decision to the world on May 14, 1935. Once again, a miracle happened among the holy and innocent Jews. Although the Court's decision was announced on that date, the Jewish Daily Post, in commenting on the case on April 28, more than two weeks before the court announced its decision, had written: "It is much more a question of taking note of the charges than refuting them. The matter is already settled. The important thing now is to give the

refutation as wide a publicity as possible. This case is a proof of what can be done with good Jewish organization." It was also an example of how the lying Jews can act illegally and still proclaim themselves to be "innocent Jews." They had demanded that the Protocols be declared a forgery while they, themselves, were secretly following the blueprint of the Protocols!

The two-week advance notice that the Jewish Daily Post had given to the world's newspapers, magazines and radio stations to prepare them for the forthcoming announcement, had primed them to produce the media blitz that followed. Advanced

notice was given with full knowledge of the power that their Jewish Media Monopoly had, by actually following the blueprint of the Protocols. As Protocol #12 states:

“Literature and journalism are two of the most important educative forces, and therefore our government will become proprietor of the majority of the journals. This will neutralize the injurious influence of the privately-owned press and will put us in possession of a tremendous influence upon the public mind. ... All our newspapers will be of all possible complexions — aristocratic, republican, revolutionary, even anarchical — for so long, of course, as the constitution exists. Like the Indian idol, Vishnu, they will have a hundred hands, and every one of them will

have a finger on any one of the public opinions as required. When a pulse quickens these hands will lead opinion in the direction of our aims, for an excited patient loses all power of judgment and easily yields to suggestion. Those fools who will think they are repeating the opinion of a newspaper of their own camp, will be repeating our opinion or any opinion that seems desirable for us. In the vain belief that they are following the organ of their party they will, in fact, follow the flag which we hang out for them.”

And so, alerted with advance knowledge of the forthcoming guilty verdict, on May 14, 1935, the Worldwide News Media simultaneously published, with great

fanfare, that
the Swiss courts (those honest and incorruptible Swiss courts) had,
after a
lengthy trial,
found the Protocols of the Learned Elders of Zion to be a forgery!
Headlines
were
splashed everywhere! Radios blared the outcome!

Furthermore, honored place was given to Judge Meyer's
pronouncements that the
Protocols are "ridiculous nonsense" and that they had been
condemned as an
offence
against public morals. Even in remote New Zealand numerous
newspapers at that
time
published long articles on what they termed an "Historic Forgery,"
and speeches
were
similarly given over the radio waves proclaiming loudly that the
Protocols had
been
shown to be baseless.

The announcements created a joyous, world-wide squawking. Victory!
The innocent
Jews had achieved victory at last! And because the Jews owned (and
still own)
all of the
major Media as well as the news wire services such as the Associated
Press and
Reuters,
all of the announcements and headlines designed to deceive Mankind,
all
splashed the
same headlines at once, such as this from the New York Evening Post
of May 14,
1935:

"We rejoice to learn that on May 14, 1935, the Cantonal Court of
Berne,
Switzerland, openly denounced the so-called 'Protocols of the Elders
of

Zion' as forgeries, obvious plagiarism, immoral, and manifestly prepared for the purpose of inciting popular passion against the Jews."

What would be your own reaction upon reading giant headlines with such an announcement today? Aren't those headlines "proof" that the Protocols were a forgery

since an actual court of law had put the Protocols on trial and had found them to be such?

What's more, a newspaper publishes the truth, doesn't it? A court of law is

fair and

unbiased and interested in the truth and nothing but the truth so help you God?

Isn't that

true? Yes, it is true - except when the lawyers and judges and court reporters

and

newspaper columnists are all lying Jews conspiring together.

As the Jewish Daily Post had correctly written, "This case is a proof of what

can be

done with good Jewish organization." The International Jews had organized a

fraudulent

show trial which broke all of the laws against false arrest, false accusation,

use of the law

for private vendetta, perjury, bribery, corruption of public officials, slander

and liable,

falsifying evidence, and destruction of court records, among their most obvious

crimes.

They had accomplished this feat of denying the authenticity of the Protocols

while

simultaneously following the blueprint of the Protocols exactly. In

addition,

they had

concealed their swindle as well as their adherence to the Protocols through

their use of
the ancient call of the Jews: "Bigot! You're prejudiced! We are
innocent
Jeeews! Bigot!
You're prejudiced! We are innocent Jeeews!"

Once again, the Protocols, themselves, bit the Jews on the ass and
grabbed the
rabbis
by their lying beards. By using their underhanded and thoroughly
criminal
methods, the
Jews proved that the Protocols are genuine simply by using the very
methods
that the
Protocols celebrate. Protocol 5, paragraph 8 states:

In all ages the people of the world, equally with individuals, have
accepted
words for deeds, for they are content with a show and rarely pause to
note, in
the
public arena, whether promises are followed by performance.

Thus, the Jews lied to all of Mankind through their Media Monopoly,
and Mankind
assumed that the newspapers, magazines and radios were telling the
truth. The
Jews gave
to the world the "word of the Jews" and Mankind accepted those lies
of the
Devil.

The Berne Trial Overturned But The Jews Keep Lying

Naturally, the defendants and their supporters expressed great
dissatisfaction
with the
conduct of the case. They immediately appealed. They contended, in
the first
place, that
Judge Meyer, being a Marxist Socialist and having other attributes
favorable to
Jewry,

was not a suitable judge for such a case. Judge Meyer had heard not one witness for the defense; had kept no Court record of the proceedings; and they detailed other irregularities of the so-called "trial." They objected to the refusal to hear their witnesses in rebuttal of the plaintiff's evidence, and also to the blocking of their action for perjury, these two decisions completely prevented any presentation of evidence for their side. The Protocols had not been proven a forgery as the Jews claimed. The only forgery was a forgery of Justice during the Berne Trial, produced and directed by none other than the "innocent" Jews bringing Mankind a "higher morality."

Eventually, the Appeals Court completely exonerated the defendants. It ruled that the alleged "experts" for the Jews, C. A. Loosi and Prof. A. Baumgarten, appointed by Judge Meyer, not only were biased on the Jewish question, but, moreover, the authenticity of the Protocols had no bearing on the case since they are of a political nature and do not belong in the category of obscene literature.

The Appeals Court also denounced "the prejudice and gross irregularities" which had been committed in the trial. Not a single one of the forty witnesses for the defense had been permitted to testify, while all sixteen of the witnesses for the Jewish Community which brought the suit had been heard. The proceedings were accordingly carried

on
solely upon the testimony of the accusing Jewish plaintiffs.
Furthermore,
although Swiss
law demands that in the case of every lawsuit, shorthand minutes of
the
proceedings be
taken by an official of the court, the Judge did not adhere to this
condition,
but permitted
the Jewish plaintiffs to appoint two private stenographers to keep the
register
of the
official proceedings during the hearing of their own witnesses. As,
therefore,
no legal
record of the proceedings was kept, it follows that the whole
procedure, and
the verdict
itself, were both null and void.

The Appeals Court ruled that the Protocols of the Learned Elders of
Zion do not
constitute immoral literature in the sense that circulation of the
documents
calls for
punishment. The conviction in the lower court was reversed. The two
defendants
were
completely exonerated of any incorrect behavior in publishing and
circulating
the
Protocols. On Nov. 1, 1937, the Swiss Court of Appeals acquitted
the
principal
defendant, Sylvio Schnell, and assessed the entire cost of the trial,
30,000
francs, against
the state and reversed the verdict. Thus, the Swiss taxpayers had to
pay for
the Jews' use
of the Swiss Courts in committing an international hoax.

Two and a half years had gone by between the conviction and the
acquittal. For
two

and a half years, the Jewish Media Monopoly worldwide had been churning out a constant stream of news and radio stories about how the Protocols had been “proven” a forgery in a court of law. The crowing Jews had had two and half years to brainwash the people of the world with the false results from their corruption of the legal process. For two and a half years, the Jews of the world browbeat the people of the world as they danced the Hora and joyously celebrated their Jewishness with the ancient National Anthem of Israel: “Bigot! You’re prejudiced! We are innocent Jeeews!”

But when the Berne Trial was over-turned as a travesty of justice, did the Jews crow about this? Absolutely not! Did they announce the appeals court ruling? Not they! All of Jewry maintained a deafening SILENCE! You didn’t hear of the exonerating verdict then and you don’t hear of the verdict today. Today, all you hear of is the continuing lies of the Jews that the Protocols were declared a forgery in a Swiss court of law. When the corrupt decision benefited the Jews, it was news fit for the entire world to hear, a subject

for special articles and radio broadcasts and shouts of victorious joy. When the decision was reversed and overturned, it ceased to be news at all. So, the Jews didn’t report it, thus corrupting all “truth in journalism” and perpetuating their lie with silence.

By smothering Truth, the Jews maintain their lies which stand alone from lack of opposition, just as the Protocols teach! Even in modern times, any mention of the Protocols is linked with the phrase, "Oh, but they were proved to be a forgery in a court of law!" Even in modern times you hear this lie in the Media, a Media that Mankind has allowed the Jews to control! No Jew should be allowed to own any Media whatsoever since the Truth is not within them.

These actual techniques of the Protocols are practiced by the Jews to this very day in manipulating the news and world events through their Media Monopoly. Hiding the truth when it does not benefit them and telling lies when they can profit thereby. The Jews are master manipulators of the public mind, following the Protocols exactly while screaming that they are forgeries!

Presently, in the Twenty-First Century, the Jews have swindled the wealth out of the entire United States and Europe through their banking frauds. They have stolen the homes of millions of people through their mortgage frauds. They have destroyed the health and the savings of the entire nation with their medical swindles. They have committed genocide against the white race. They have spread their perversions of

homosexuality, prostitution and debauchery around the world. They have plunged the nations into warfare for their own profit. And they have become the richest people on earth with their pockets filled with the wealth of Mankind, every penny of it swindled or stolen – and all of it dripping with the blood of Mankind. But because they also own the Media and are able to print and broadcast whatever lies benefit them, then Mankind cannot hear the Truth but only hears the lies of the Jews. How can a world attain the enlightened heights of civilization when the Jews forever pull in down into the blackest hells of deceit and betrayal?

Read the Protocols in Part 2, and you can see for yourself some of the machinery that is destroying everything in Life that you hold dear and sweet. Listen, listen carefully and behind every Jewish banker and Jewish economist who defrauds the nation, behind every Jewish financier who swindles a country in exchange for profit, behind every Jewish politician who betrays the people he swore to defend, behind every Jew who sticks his horsy face into a TV screen or stands for election as your town mayor, behind every Jewish social climber who insinuates his way into leadership of the local bridge club, behind all of these betrayers, you will always hear the ancient squeal and squawk of the

perfidious Jews. "Bigot! You're prejudiced! We are innocent Jeeews!"

The Jews used every illegal tactic, every sham, every bribe, every lie and deceit, to "prove" that they were innocent. Does this seem as if the Jews are innocent or are they actually an international gang of criminals, hiding behind religion while promoting every vice? How can the Jews be innocent if everything that they do is a criminal cheat?

"Let the American people once understand that it is not natural degeneracy but calculated subversion that afflicts us, and they are safe. The explanation is the cure." - Henry Ford, My Life and Work

The Jews claim to be a nation of people guided by Law; but what they "accidentally forget" to tell you is that they are a nation of liars, deceivers, hypocrites, murderers, evil rabbis and demon-lawyers who write those laws. Can you expect a peaceful world and a just government when it is guided by demonic criminals? "Any tree that does not produce good fruit is cut down and thrown on the fire." (Matthew 7: 19) There is no such thing as an innocent Jew. Every single one of them will burn in eternal flames. And while this may be a gratifying idea, the problem is that the Jews want to pull all of Mankind down into Hell with them. What are you going to do about it? You might start by sharing and discussing this booklet with those who have not yet read The Protocols of the Learned

Elders of Zion.

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The Protocols of the Learned Elders of Zion

Introduction to the Protocols

THE PROTOCOLS of the LEARNED ELDERS of ZION were first dictated in Yiddish and English by Nathan Mayer Rothschild to Moses Montefiore who later dictated it to Adolphe Crémieux who transcribed it into French in 1840. Crémieux deposited the manuscript in the archives of the Grand Orient Masonic Lodge in Paris, from where it was stolen by the Jew and Mason, Joseph Schorst, who sold it to a Russian Czarist agent. It was translated from the French into Russian by Serge Nilus in 1905, then translated from the Russian into English and published in London in 1920 by Victor E. Marsden.

These Protocols have been well-known and practiced as an Oral Tradition among the rabbis, Jewish bankers and Jewish financiers since at least Medieval times.

Read for yourselves what the Jews are even now planning, O Mankind, for your enslavement and your extinction.

A Note on the meaning of certain words herein that you should remember:

The word "goyim" is the plural of a Jewish word meaning "all of Mankind"; "goy" is

the singular. It is a word used by the Jews expressing their contempt and hatred for all

peoples worldwide who are not Jews; and it means a "lowly insect or stupid cattle." Jews consider all of Mankind to be "goyim", that is, "lowly insects and stupid cattle," whom with lies and deceit and terror, they slyly manipulate into serving "God's Chosen Ones," the Jews. This is the Jewish definition of the word. According to the Jews, there are only Jews and goyim. So, if you are not a Jew, you are a goy.

The word "Gentile" is also a Jewish code word that means "Mankind." If you are not a

Jew, then you are a Gentile (a goy).

"Agentur" means the whole body of agents, spies and agencies made use of by the Jewish bankers and rabbis whether they are subversive Jews or the Goy fools who help the Jews to betray Mankind.

By "the Political" Mr. Marsden means, not exactly the "body politic" but the entire

machinery of politics.

I have scanned and carefully word-checked Mr. Marsden's translation.
To make

discussion and citation of specific points more efficient,

I have added paragraph numbers to the beginning of each paragraph,
a long
over-due
innovation for these ancient and historic documents.

PROTOCOLS OF THE MEETINGS OF THE LEARNED ELDERS OF ZION

Translated in 1920 by Victor E. Marsden (formerly, the Russian
Correspondent of
The
Morning Post of London)

PROTOCOL ONE

1.1. Putting aside fine phrases we shall speak of the significance of
each
thought: by
comparisons and deductions we shall throw light upon surrounding
facts.

1.2. What I am about to set forth, then, is our system from the two
points of
view, that of
ourselves and that of the goyim.

1.3. It must be noted that men with bad instincts are more in number
than the
good, and
therefore the best results in governing them are attained by violence
and
terrorization, and
not by academic discussions. Every man aims at power, everyone
would like to
become a
dictator if only he could, and rare indeed are the men who would not
be willing
to
sacrifice the welfare of all for the sake of securing their own welfare.

1.4. What has restrained the beasts of prey who are called men? What has served for their guidance hitherto?

1.5. In the beginnings of the structure of society, they were subjected to brutal and blind force; after words – to Law, which is the same force, only disguised. I draw the conclusion that by the law of nature right lies in force.

1.6. Political freedom is an idea but not a fact. This idea one must know how to apply whenever it appears necessary with this bait of an idea to attract the masses of the people to one's party for the purpose of crushing another who is in authority. This task is rendered easier if the opponent has himself been infected with the idea of freedom, so-called liberalism, and, for the sake of an idea, is willing to yield some of his power. It is

precisely here that the triumph of our theory appears; the slackened reins of government are immediately, by the law of life, caught up and gathered together by a new hand, because the blind might of the nation cannot for one single day exist without guidance, and the new authority merely fits into the place of the old already weakened by liberalism.

1.7. In our day the power which has replaced that of the rulers who were liberal is the

power of Gold. Time was when Faith ruled. The idea of freedom is impossible of realization because no one knows how to use it with moderation. It is enough to hand over a people to self-government for a certain length of time for that people to be turned into a disorganized mob. From that moment on we get internecine strife which soon develops into battles between classes, in the midst of which States burn down and their importance is reduced to that of a heap of ashes.

1.8. Whether a State exhausts itself in its own convulsions, whether its internal discord brings it under the power of external foes – in any case it can be accounted irretrievable lost: it is in our power. The despotism of Capital, which is entirely in our hands, reaches out to it a straw that the State, willynilly, must take hold of: if not – it goes to the bottom.

1.9. Should anyone of a liberal mind say that such reflections as the above are immoral, I would put the following questions: If every State has two foes and if in regard to the external foe it is allowed and not considered immoral to use every manner and art of conflict, as for example to keep the enemy in ignorance of plans of attack and defense, to attack him by night or in superior numbers, then in what way can the same means in regard to a worse foe, the destroyer of the structure of society and the commonweal, be called immoral and not permissible?

1.10. Is it possible for any sound logical mind to hope with any success to guide crowds by the aid of reasonable counsels and arguments, when any objection or contradiction, senseless though it may be, can be made and when such objection may find more favor with the people, whose powers of reasoning are superficial? Men in masses and the men of the masses, being guided solely by petty passions, paltry beliefs, traditions and sentimental theorems, fall a prey to party dissension, which hinders any kind of agreement even on the basis of a perfectly reasonable argument. Every resolution of a crowd depends upon a chance or packed majority, which, in its ignorance of political secrets, puts forth some ridiculous resolution that lays in the administration a seed of anarchy.

1.11. The political has nothing in common with the moral. The ruler who is governed by the moral is not a skilled politician, and is therefore unstable on his throne. He who wishes to rule must have recourse both to cunning and to make-believe. Great national qualities, like frankness and honesty, are vices in politics, for they bring down rulers from their thrones more effectively and more certainly than the most powerful enemy. Such qualities must be the attributes of the kingdoms of the goyim, but we must in no wise be

guided by them.

1.12. Our right lies in force. The word "right" is an abstract thought and proved by nothing. The word means no more than: Give me what I want in order that thereby I may have a proof that I am stronger than you.

1.13. Where does right begin? Where does it end?

1.14. In any State in which there is a bad organization of authority, an impersonality of laws and of the rulers who have lost their personality amid the flood of rights ever

multiplying out of liberalism, I find a new right – to attack by the right of the strong, and to scatter to the winds all existing forces of order and regulation, to reconstruct all institutions and to become the sovereign lord of those who have left to us the rights of their power by laying them down voluntarily in their liberalism.

1.15. Our power in the present tottering condition of all forms of power will be more invincible than any other, because it will remain invisible until the moment when it has gained such strength that no cunning can any longer undermine it.

1.16. Out of the temporary evil we are now compelled to commit will emerge the good of an unshakable rule, which will restore the regular course of the machinery of the national life, brought to naught by liberalism. The result justifies the means. Let us, however, in

our plans, direct our attention not so much to what is good and moral as to what is necessary and useful.

1.17. Before us is a plan in which is laid down strategically the line from which we cannot deviate without running the risk of seeing the labor of many centuries brought to naught.

1.18. In order to elaborate satisfactory forms of action it is necessary to have regard to the rascality, the slackness, the instability of the mob, its lack of capacity to understand and respect the conditions of its own life, or its own welfare. It must be understood that the might of a mob is blind, senseless and unreasoning force ever at the mercy of a suggestion from any side. The blind cannot lead the blind without bringing them into the abyss; consequently, members of the mob, upstarts from the people even though they should be as a genius for wisdom, yet having no understanding of the political, cannot come forward as leaders of the mob without bringing the whole nation to ruin.

1.19. Only one trained from childhood for independent rule can have understanding of the words that can be made up of the political alphabet.

1.20. A people left to itself, i.e., to upstarts from its midst, brings itself to ruin by party dissensions excited by the pursuit of power and honors and the disorders arising therefrom. Is it possible for the masses of the people calmly and without petty jealousies

to form judgments, to deal with the affairs of the country, which cannot be mixed up with personal interest? Can they defend themselves from an external foe? It is unthinkable; for a plan broken up into as many parts as there are heads in the mob, loses all homogeneity, and thereby becomes unintelligible and impossible of execution.

1.21. It is only with a despotic ruler that plans can be elaborated extensively and clearly in such a way as to distribute the whole properly among the several parts of the machinery of the State: from this the conclusion is inevitable that a satisfactory form of government for any country is one that concentrates in the hands of one responsible person. Without an absolute despotism there can be no existence for civilization which is carried on not by the masses but by their guide, whosoever that person may be. The mob is savage, and displays its savagery at every opportunity. The moment the mob seizes freedom in its hands it quickly turns to anarchy, which in itself is the highest degree of savagery.

1.22. Behold the alcoholized animals, bemused with drink, the right to an immoderate use of which comes along with freedom. It is not for us and ours to walk that road. The peoples of the goyim are bemused with alcoholic liquors; their youth has grown stupid on classicism and from early immorality, into which it has been inducted by our special agents – by tutors, lackeys, governesses in the houses of the

wealthy, by clerks and

others, by our women in the places of dissipation frequented by the goyim. In the number of these last I count also the so-called "society ladies," voluntary followers of the others in corruption and luxury.

1.23. Our countersign is - Force and Make-believe. Only force conquers in political affairs, especially if it be concealed in the talents essential to statesmen. Violence must be the principle, and cunning and make-believe the rule for governments which do not want to lay down their crowns at the feet of agents of some new power. This evil is the one and only means to attain the end, the good. Therefore we must not stop at bribery, deceit and treachery when they should serve towards the attainment of our end. In politics one must know how to seize the property of others without hesitation if by it we secure submission and sovereignty.

1.24. Our State, marching along the path of peaceful conquest, has the right to replace the horrors of war by less noticeable and more satisfactory sentences of death, necessary to maintain the terror which tends to produce blind submission. Just but merciless severity is the greatest factor of strength in the State: not only for the sake of gain but also in the

name of duty, for the sake of victory, we must keep to the programme of violence and make-believe. The doctrine of squaring accounts is precisely as strong as the means of which it makes use. Therefore it is not so much by the means themselves as by the doctrine of severity that we shall triumph and bring all governments into subjection to our super-government. It is enough for them to know that we are merciless for all disobedience to cease.

1.25. Far back in ancient times we were the first to cry among the masses of the people the words "Liberty, Equality, Fraternity," words many times repeated since these days by stupid poll-parrots who, from all sides around, flew down upon these baits and with them carried away the well-being of the world, true freedom of the individual, formerly so well guarded against the pressure of the mob. The would-be wise men of the goyim, the intellectuals, could not make anything out of the uttered words in their abstractedness; did not note the contradiction of their meaning and inter-relation; did not see that in nature there is no equality, cannot be freedom: that Nature herself has established inequality of minds, of characters, and capacities, just as immutably as she has established subordination to her laws: never stopped to think that the mob is a blind thing, that upstarts elected from among it to bear rule are, in regard to the political,

the same blind
men as the mob itself, that the adept, though he be a fool, can yet
rule,
whereas the non-
adept, even if he were a genius, understands nothing in the political –
to all
these things
the goyim paid no regard; yet all the time it was based upon these
things that
dynastic rule
rested: the father passed on to the son a knowledge of the course of
political
affairs in
such wise that none should know it but members of the dynasty and
none could
betray it
to the governed. As time went on, the meaning of the dynastic
transference of
the true
position of affairs in the political was lost, and this aided the success
of
our
cause.

1.26. In all corners of the earth the words “Liberty, Equality,
Fraternity,”
brought to our
ranks, thanks to our blind agents, whole legions who bore our banners
with
enthusiasm.
And all the time these words were canker-worms at work boring into
the
well-being of
the goyim, putting an end everywhere to peace, quiet, solidarity and
destroying
all the
foundations of the goyim States. As you will see later, this helped us
to our
triumph: it
gave us the possibility, among other things, of getting into our hands
the
master card –

the destruction of the privileges, or in other words of the very existence of the aristocracy of the goyim, that class which was the only defense peoples and countries had against us. On the ruins of the natural and genealogical aristocracy of the goyim we have set up the aristocracy of our educated class headed by the aristocracy of money. The qualifications for this aristocracy we have established in wealth, which is dependent upon us, and in knowledge, for which

our learned elders provide the motive force.

1.27. Our triumph has been rendered easier by the fact that in our relations with the men, whom we wanted, we have always worked upon the most sensitive chords of the human mind, upon the cash account, upon the cupidity, upon the insatiability for material needs of man; and each one of these human weaknesses, taken alone, is sufficient to paralyze initiative, for it hands over the will of men to the disposition of him who has bought their activities.

1.28. The abstraction of freedom has enabled us to persuade the mob in all countries that their government is nothing but the steward of the people who are the owners of the country, and that the steward may be replaced like a worn-out glove.

1.29. It is this possibility of replacing the representatives of the people

which has placed
at our disposal, and, as it were, given us the power of appointment.

PROTOCOL TWO

2.1. It is indispensable for our purpose that wars, so far as possible, should not result in territorial gains: war will thus be brought on to the economic ground, where the nations will not fail to perceive in the assistance we give, the strength of our predominance, and this state of things will put both sides at the mercy of our international agentur; which possesses millions of eyes ever on the watch and unhampered by any limitations whatsoever. Our international rights will then wipe out national rights, in the proper sense of right, and will rule the nations precisely as the civil law of States rules the relations of their subjects among themselves.

2.2. The administrators, whom we shall choose from among the public, with strict regard to their capacities for servile obedience, will not be persons trained in the arts of government, and will therefore easily become pawns in our game in the hands of men of learning and genius who will be their advisers, specialists bred and reared from early childhood to rule the affairs of the whole world. As is well known to you, these specialists of ours have been drawing to fit them for rule the information they need from our political plans from the lessons of history, from observations made of the events of

every moment as it passes. The goyim are not guided by practical use of unprejudiced historical observation, but by theoretical routine without any critical regard for consequent results. We need not, therefore, take any account of them – let them amuse themselves until the hour strikes, or live on hopes of new forms of enterprising pastime, or on the memories of all they have enjoyed. For them let that play the principal part which we have persuaded them to accept as the dictates of science (theory). It is with this object in view that we are constantly, by means of our press, arousing a blind confidence in these theories. The intellectuals of the goyim will puff themselves up with their knowledge and without any logical verification of them will put into effect all the information available from science, which our agentur specialists have cunningly pieced together for the purpose of educating their minds in the direction we want.

2.3. Do not suppose for a moment that these statements are empty words: think carefully of the successes we arranged for Darwinism, Marxism, Nietzsche-ism. To us Jews, at any rate, it should be plain to see what a disintegrating importance these directives have had upon the minds of the goyim.

2.4. It is indispensable for us to take account of the thoughts, characters, tendencies of the

nations in order to avoid making slips in the political and in the direction of administrative affairs. The triumph of our system of which the component parts of the machinery may be variously disposed according to the temperament of the peoples met on our way, will fail of success if the practical application of it be not based upon a summing up of the lessons of the past in the light of the present.

2.5. In the hands of the States of today there is a great force that creates the movement of thought in the people, and that is the Press. The part played by the Press is to keep pointing out requirements supposed to be indispensable, to give voice to the complaints of the people, to express and to create discontent. It is in the Press that the triumph of freedom of speech finds its incarnation. But the goyim States have not known how to make use of this force; and it has fallen into our hands. Through the Press we have gained the power to influence while remaining ourselves in the shade; thanks to the Press we have got the gold in our hands, notwithstanding that we have had to gather it out of oceans of blood and tears. But it has paid us, though we have sacrificed many of our people. Each victim on our side is worth in the sight of God a thousand goyim.

PROTOCOL THREE

3.1. To-day I may tell you that our goal is now only a few steps off. There

remains a
small space to cross and the whole long path we have trodden is ready
now to
close its
cycle of the Symbolic Snake, by which we symbolize our people. When
this ring
closes,
all the States of Europe will be locked in its coil as in a powerful vice.

3.2. The constitution scales of these days will shortly break down, for
we have
established them with a certain lack of accurate balance in order that
they may
oscillate
incessantly until they wear through the pivot on which they turn. The
goyim are
under the
impression that they have welded them sufficiently strong and they
have all
along kept on
expecting that the scales would come into equilibrium. But the pivots
- the
kings on their
thrones - are hemmed in by their representatives, who play the fool,
distracted
with their
own uncontrolled and irresponsible power. This power they owe to the
terror
which has
been breathed into the palaces. As they have no means of getting at
their
people, into
their very midst, the kings on their thrones are no longer able to come
to
terms with them
and so strengthen themselves against seekers after power. We have
made a gulf
between
the far-seeing Sovereign Power and the blind force of the people so
that both
have lost all
meaning, for like the blind man and his stick, both are powerless
apart.

3.3. In order to incite seekers after power to a misuse of power we
have set

all forces in
opposition one to another, breaking up their liberal tendencies
towards
independence. To
this end we have stirred up every form of enterprise, we have armed
all
parties, we have
set up authority as a target for every ambition. Of States we have
made
gladiatorial arenas
where a host of confused issues contend. A little more, and disorders
and
bankruptcy will
be universal.

3.4. Babblers, inexhaustible, have turned into oratorical contests, the
sittings of
Parliament and Administrative Boards. Bold journalists and
unscrupulous
pamphleteers

daily fall upon executive officials. Abuses of power will put the final
touch
in preparing
all institutions for their overthrow and everything will fly skyward
under the
blows of the
maddened mob.

3.5. All people are chained down to heavy toil by poverty more firmly
than
ever. They
were chained by slavery and serfdom; from these, one way and
another, they
might free
themselves. These could be settled with, but from want they will never
get
away. We
have included in the constitution such rights as to the masses appear
fictitious and not
actual rights. All these so-called "Peoples Rights" can exist only in
idea, an
idea which
can never be realized in practical life. What is it to the proletariat
laborer,

bowed double
over his heavy toil, crushed by his lot in life, if talkers get the right to
babble, if
journalists get the right to scribble any nonsense side by side with
good
stuff, once the
proletariat has no other profit out of the constitution save only those
pitiful
crumbs which
we fling them from our table in return for their voting in favor of what
we
dictate, in
favor of the men we place in power, the servants of our agentur.
Republican
rights for a
poor man are no more than a bitter piece of irony, for the necessity he
is
under of toiling
almost all day gives him no present use of them, but the other hand
robs him of
all
guarantee of regular and certain earnings by making him dependent
on strikes by
his
comrades or lockouts by his masters.

3.6. The people, under our guidance, have annihilated the aristocracy,
who were
their one
and only defense and foster-mother for the sake of their own
advantage which is
inseparably bound up with the well-being of the people. Nowadays,
with the
destruction
of the aristocracy, the people have fallen into the grips of
merciless
money-grinding
scoundrels who have laid a pitiless and cruel yoke upon the necks of
the
workers.

3.7. We appear on the scene as alleged saviors of the worker from this
oppression when
we propose to him to enter the ranks of our fighting forces -
Socialists,
Anarchists,

Communists – to whom we always give support in accordance with an alleged brotherly rule (of the solidarity of all humanity) of our social masonry. The aristocracy, which enjoyed by law the labor of the workers, was interested in seeing that the workers were well fed, healthy, and strong. We are interested in just the opposite – in the diminution, the killing out of the goyim. Our power is in the chronic shortness of food and physical weakness of the worker because by all that this implies he is made the slave of our will, and he will not find in his own authorities either strength or energy to set against our will. Hunger creates the right of capital to rule the worker more surely than it was given to the aristocracy by the legal authority of kings.

3.8. By want and the envy and hatred which it engenders we shall move the mobs and with their hands we shall wipe out all those who hinder us on our way.

3.9. When the hour strikes for our Sovereign Lord of all the World to be crowned, it is these same hands which will sweep away everything that might be a hindrance thereto.

3.10. The goyim have lost the habit of thinking unless prompted by the suggestions of our specialists. Therefore they do not see the urgent necessity of what we, when our kingdom comes, shall adopt at once, namely this, that it is essential to teach in national schools one

simple, true piece of knowledge, the basis of all knowledge – the knowledge of the structure of human life, of social existence, which requires division of labor and, consequently, the division of men into classes and conditions. It is essential for all to know that owing to the difference in the objects of human activity there cannot be any equality, that he, who by any act of his compromises a whole class cannot be equally

responsible before the law with him who affects no one but only his own honor. The true knowledge of the structure of society, into the secrets of which we do not admit the goyim, would demonstrate to all men that the positions and work must be kept within a certain circle, that they may not become a source of human suffering, arising from an education which does not correspond with the work which individuals are called upon to do. After a thorough study of this knowledge, the peoples will voluntarily submit to authority and accept such position as is appointed them in the State. In the present state of knowledge and the direction we have given to its development the people, blindly believing things in print – cherishes – thanks to promptings intended to mislead and to its own ignorance – a blind hatred towards all conditions which it considers above itself, for

it has no understanding of the meaning of class and condition.

3.11. This hatred will be still further magnified by the effects of an economic

crises,

which will stop dealings on the exchanges and bring industry to a standstill.

We shall

create by all the secret subterranean methods open to us and with the aid of

gold, which is

all in our hands, a universal economic crises whereby we shall throw upon the

streets

whole mobs of workers simultaneously in all the countries of Europe.

These mobs

will

rush delightedly to shed the blood of those whom, in the simplicity of their

ignorance,

they have envied from their cradles, and whose property they will

then be able

to loot.

3.12. "Ours" they will not touch, because the moment of attack will be known to

us and

we shall take measures to protect our own.

3.13. We have demonstrated that progress will bring all the goyim to the

sovereignty of

reason. Our despotism will be precisely that; for it will know how, by wise

severities, to

pacificate all unrest, to cauterize liberalism out of all institutions.

3.14. When the populace has seen that all sorts of concessions and indulgences

are

yielded it, in the name of freedom it has imagined itself to be

sovereign lord

and has

stormed its way to power, but, naturally like every other blind man, it has

come upon a
host of stumbling blocks. It has rushed to find a guide, it has never
had the
sense to return
to the former state and it has laid down its plenipotentiary powers at
our
feet. Remember
the French Revolution, to which it was we who gave the name of
“Great”: the
secrets of
its preparations are well known to us for it was wholly the work of our
hands.

3.15. Ever since that time we have been leading the peoples from one
disenchantment to
another, so that in the end they should turn also from us in favor of
that
King-Despot of
the blood of Zion, whom we are preparing for the world.

3.16. At the present day we are, as an international force, invincible,
because
if attacked
by some we are supported by other States. It is the bottomless
rascality of the
goyim
peoples, who crawl on their bellies to force, but are merciless towards
weakness,
unsparing to faults and indulgent to crimes, unwilling to bear the
contradictions of a free
social system but patient unto martyrdom under the violence of a bold
despotism
-it is
those qualities which are aiding us to independence. From the
premier-dictators
of the
present day, the goyim peoples suffer patiently and bear such abuses
as for the
least of
them they would have beheaded twenty kings.

3.17. What is the explanation of this phenomenon, this curious
inconsequence of
the
masses of the peoples in their attitude towards what would appear to
be events

of the
same order?

3.18. It is explained by the fact that these dictators whisper to the
peoples
through their
agents that through these abuses they are inflicting injury on the
States with
the highest

purpose - to secure the welfare of the peoples, the international
brotherhood
of them all,
their solidarity and equality of rights. Naturally they do not tell the
peoples
that this
unification must be accomplished only under our sovereign rule.

3.19. And thus the people condemn the upright and acquit the guilty,
persuaded
ever
more and more that it can do whatsoever it wishes. Thanks to this
state of
things, the
people are destroying every kind of stability and creating disorders at
every
step.

3.20. The word "freedom" brings out the communities of men to fight
against
every kind
of force, against every kind of authority, even against God and the
laws of
nature. For
this reason we, when we come into our kingdom, shall have to erase
this word
from the
lexicon of life as implying a principle of brute force which turns mobs
into
bloodthirsty
beasts.

3.21. These beasts, it is true, fall asleep again every time when they
have
drunk their fill

of blood, and at such time can easily be riveted into their chains. But if they be not given blood they will not sleep and continue to struggle.

PROTOCOL FOUR

4.1. Every republic passes through several stages. The first of these is comprised in the early days of mad raging by the blind mob, tossed hither and thither, right and left: the second is demagoguery from which is born anarchy, and that leads inevitably to despotism – not any longer legal and overt, and therefore responsible despotism, but to unseen and secretly hidden, yet nevertheless sensibly felt despotism in the hands of some secret organization or other, whose acts are the more unscrupulous inasmuch as it works behind a screen, behind the backs of all sorts of agents, the changing of whom not only does not injuriously affect but actually aids the secret force by saving it, thanks to continual changes, from the necessity of expending its resources on the rewarding of long services.

4.2. Who and what is in a position to overthrow an invisible force? And this is precisely what our force is. Gentile masonry blindly serves as a screen for us and our objects, but the plan of action of our force, even its very abiding place, remains for the whole people an unknown mystery.

4.3. But even freedom might be harmless and have its place in the State economy without injury to the well-being of the peoples if it rested upon the foundation of faith in God, upon the brotherhood of humanity, unconnected with the conception of equality, which is negated by the very laws of creation, for they have established subordination. With such a faith as this a people might be governed by a wardship of parishes, and would walk contentedly and humbly under the guiding hand of its spiritual pastor submitting to the dispositions of God upon earth. This is the reason why it is indispensable for us to undermine all faith, to tear out of the minds of the Goyim the very principle of Godhead and the spirit, and to put in its place arithmetical calculations and material needs.

4.4. In order to give the goyim no time to think and take note, their minds must be diverted towards industry and trade. Thus, all the nations will be swallowed up in the pursuit of gain and in the race for it will not take note of their common foe. But again, in order that freedom may once for all disintegrate and ruin the communities of the goyim, we must put industry on a speculative basis: the result of this will be that what is withdrawn from the land by industry will slip through the hands and pass into speculation, that is, to our classes.

4.5. The intensified struggle for superiority and shocks delivered to economic life will create, nay, have already created, disenchanted, cold and heartless communities. Such communities will foster a strong aversion towards the higher political and towards religion. Their only guide is gain, that is Gold, which they will erect into a veritable cult, for the sake of those material delights which it can give. Then will the hour strike when, not for the sake of attaining the good, not even to win wealth, but solely out of hatred towards the privileged, the lower classes of the goyim will follow our lead against our rivals for power, the intellectuals of the goyim.

PROTOCOL FIVE

5.1. What form of administrative rule can be given to communities in which corruption has penetrated everywhere, communities where riches are attained only by the clever surprise tactics of semi-swindling tricks; where looseness reigns: where morality is maintained by penal measures and harsh laws but not by voluntarily accepted principles: where the feelings towards faith and country are obligated by cosmopolitan convictions? What form of rule is to be given to these communities if not that despotism which I shall describe to you later? We shall create an intensified centralization of government in order to grip in our hands all the forces of the community. We shall regulate mechanically all

the actions of the political life of our subjects by new laws. These laws will withdraw one by one all the indulgences and liberties which have been permitted by the goyim, and our kingdom will be distinguished by a despotism of such magnificent proportions as to be at any moment and in every place in a position to wipe out any goyim who oppose us by deed or word.

5.2. We shall be told that such a despotism as I speak of is not consistent with the progress of these days, but I will prove to you that it is.

5.3. In the times when the peoples looked upon kings on their thrones as on a pure manifestation of the will of God, they submitted without a murmur to the despotic power of kings: but from the day when we insinuated into their minds the conception of their own rights they began to regard the occupants of thrones as mere ordinary mortals. The holy unction of the Lord's Anointed has fallen from the heads of kings in the eye of the people, and when we also robbed them of their faith in God, the might of power was flung upon the streets into the place of public proprietorship and was seized by us.

5.4. Moreover, the art of directing masses and individuals by means of cleverly manipulated theory and verbiage, by regulations of life in common and all sorts of other

quirks, in all which the goyim understand nothing, belongs likewise to the specialists of our administrative brain. Reared on analysis, observation, on delicacies of fine calculation, in this species of skill we have no rivals, any more than we have either in the drawing up of plans of political actions and solidarity. In this respect the Jesuits alone might have compared with us, but we have contrived to discredit them in the eyes of the unthinking mob as an overt organization, while we ourselves all the while have kept our secret organization in the shade. However, it is probably all the same to the world who is its sovereign lord, whether the head of Catholicism or our despot of the blood of Zion! But to us, the Chosen People, it is very far from being a matter of indifference.

5.5. For a time perhaps we might be successfully dealt with by a coalition of the goyim of all the world: but from this danger we are secured by the discord existing among them whose roots are so deeply seated that they can never now be plucked up. We have set one

against another the personal and national reckonings of the goyim, religious and race hatreds, which we have fostered into a huge growth in the course of the past twenty centuries. This is the reason why there is not one State which would anywhere receive

support if it were to raise its arm, for every one of them must bear
in
mind that any
agreement against us would be unprofitable to itself. We are too
strong – there
is no
evading our power. The nations cannot come to even an
inconsiderable
private agreement
without our secretly having a hand in it.

5.6. “Per Me reges regnant.” (“It is through me that Kings reign.”)
And it was
said by the
prophets that we were chosen by God Himself to rule over the whole
earth. God
has
endowed us with genius that we may be equal to our task. Were
genius in the
opposite
camp it would still struggle against us, but even so, a newcomer is no
match
for the old-
established settler: the struggle would be merciless between us, such
a fight
as the world
has never yet seen. Aye, and the genius on their side would have
arrived too
late. All the
wheels of the machinery of all States go by the force of the engine,
which is
in our hands,
and that engine of the machinery of States is – Gold. The science of
political
economy
invented by our learned elders has for long past been giving royal
prestige to
capital.

5.7. Capital, if it is to co-operate untrammelled, must be free to
establish a
monopoly of
industry and trade: this is already being put in execution by an unseen
hand in
all quarters

of the world. This freedom will give political force to those engaged in industry, and that will help to oppress the people. Nowadays it is more important to disarm the peoples than to lead them into war: more important to use for our advantage the passions which have burst into flames than to quench their fire: more important to catch up and interpret the ideas of others to suit ourselves than to eradicate them. The principle object of our directorate consists in this: to debilitate the public mind by criticism; to lead it away from serious reflections calculated to arouse resistance; to distract the forces of the mind towards a sham fight of empty eloquence.

5.8. In all ages the people of the world, equally with individuals, have accepted words for deeds, for they are content with a show and rarely pause to note, in the public arena, whether promises are followed by performance. Therefore we shall establish show institutions which will give eloquent proof of their benefit to progress.

5.9. We shall assume to ourselves the liberal physiognomy of all parties, of all directions, and we shall give that physiognomy a voice in orators who will speak so much that they will exhaust the patience of their hearers and produce an abhorrence of oratory.

5.10. In order to put public opinion into our hands we must bring it into a state of

bewilderment by giving expression from all sides to so many
contradictory
opinions and
for such length of time as will suffice to make the Goyim lose
their
heads in the labyrinth
and come to see that the best thing is to have no opinion of any kind
in
matters political,
which it is not given to the public to understand, because they are
understood
only by him
who guides the public. This is the first secret.

5.11. The second secret requisite for the success of our government is
comprised in the
following: To multiply to such an extent national failings, habits,
passions,
conditions of
civil life, that it will be impossible for anyone to know where he is in
the
resulting chaos,
so that the people in consequence will fail to understand one another.
This
measure will
also serve us in another way, namely, to sow discord in all parties, to
dislocate all
collective forces which are still unwilling to submit to us, and to
discourage
any kind of
personal initiative which might in any degree hinder our affair. There
is
nothing more

dangerous than personal initiative: if it has genius behind it, such
initiative
can do more
than can be done by millions of people among whom we have sown
discord. We must
so
direct the education of the goyim communities that whenever they
come upon a
matter
requiring initiative they may drop their hands in despairing
impotence. The

strain which
results from freedom of actions saps the forces when it meets with the
freedom
of
another. From this collision arise grave moral shocks,
disenchantments,
failures. By all
these means we shall so wear down the Goyim that they will be
compelled to
offer us
international power of a nature that by its position will enable us
without
any violence
gradually to absorb all the State forces of the world and to form a
Super-Government. In
place of the rulers of to-day we shall set up a bogey which will be
called the
Super-
Government Administration. Its hands will reach out in all directions
like
nippers and its
organization will be of such colossal dimensions that it cannot fail to
subdue
all the
nations of the world.

PROTOCOL SIX

6.1. We shall soon begin to establish huge monopolies, reservoirs of
colossal
riches, upon
which even, large fortunes of the goyim will depend to such an extent
that they
will go to
the bottom together with the credit of the States on the day after the
political smash.

6.2. You gentlemen here present who are economists, just strike an
estimate of
the
significance of this combination!

6.3. In every possible way we must develop the significance of our
Super-Government by
representing it as the Protector and Benefactor of all those who
voluntarily

submit to us.

6.4. The aristocracy of the goyim as a political force, is dead – We need not take it into account; but as landed proprietors they can still be harmful to us from the fact that they are self-sufficing in the resources upon which they live. It is essential therefore for us at whatever cost to deprive them of their land. This object will be best attained by increasing the burdens upon landed property – in loading lands with debts. These measures will check land-holding and keep it in a state of humble and unconditional submission.

6.5. The aristocrats of the goyim, being hereditarily incapable of contenting themselves with little, will rapidly burn up and fizzle out.

6.6. At the same time we must intensively patronize trade and industry, but, first and foremost, speculation, the part played by which is to provide a counterpoise to industry: the absence of speculative industry will multiply capital in private hands and will serve to restore agriculture by freeing the land from indebtedness to the land banks. What we want is that industry should drain off from the land both labor and capital and by means of speculation transfer into our hands all the money of the world, and thereby throw all the goyim into the ranks of the proletariat. Then the goyim will bow down before us, if for no other reason but to get the right to exist.

6.7. To complete the ruin of the industry of the goyim we shall bring to the assistance of speculation the luxury which we have developed among the goyim, that greedy demand for luxury which is swallowing up everything. We shall raise the rate of wages which, however, will not bring any advantage to the workers, for, at the same time, we shall produce a rise in the prices of the first necessities of life, alleging that it arises from the decline of agriculture and cattle-breeding: we shall further undermine artfully and deeply sources of production by accustoming the workers to anarchy and to drunkenness

and side by side therewith taking all measure to extirpate from the face of the earth all the educated forces of the Goyim.

6.8. In order that the true meaning of things may not strike the Goyim before the proper time, we shall mask it under an alleged ardent desire to serve the working classes and the great principles of political economy about which our economic theories are carrying on an energetic propaganda.

PROTOCOL SEVEN

7.1. The intensification of armaments, the increase of police forces – are all essential for

the completion of the aforementioned plans. What we have to get at is that there should be in all the States of the world, besides ourselves, only the masses of the proletariat, a few millionaires devoted to our interests, police and soldiers.

7.2. Throughout all Europe, and by means of relations with Europe, in other continents also, we must create ferments, discords and hostility. Therein we gain a double advantage. In the first place we keep in check all countries, for they will know that we have the power whenever we like to create disorders or to restore order. All these countries are accustomed to see in us an indispensable force of coercion. In the second place, by our intrigues we shall tangle up all the threads which we have stretched into the cabinets of all States by means of the political, by economic treaties, or loan obligations. In order to succeed in this we must use great cunning and penetration during negotiations and agreements, but, as regards what is called the "official language," we shall keep to the opposite tactics and assume the mask of honesty and compliancy. In this way the peoples and governments of the goyim, whom we have taught to look only at the outside whatever we present to their notice, will still continue to accept us as the benefactors and saviors of the human race.

7.3. We must be in a position to respond to every act of opposition by war with the neighbors of that country which dares to oppose us: but if these neighbors should also venture to stand collectively together against us, then we must offer resistance by a universal war.

7.4. The principal factor of success in the political is the secrecy of its undertakings: the word should not agree with the deeds of the diplomat.

7.5. We must compel the governments of the goyim to take action in the direction favored by our widely conceived plan, already approaching the desired consummation, by what we shall represent as public opinion, secretly promoted by us through the means of that so-called "Great Power" - the Press, which, with a few exceptions that may be disregarded, is already entirely in our hands.

7.6. In a word, to sum up our system of keeping the governments of the goyim in Europe in check, we shall show our strength to one of them by terrorist attempts and to all, if we allow the possibility of a general rising against us, we shall respond with the guns of America or China or Japan.

PROTOCOL EIGHT

8.1. We must arm ourselves with all the weapons which our opponents might employ against us. We must search out in the very finest shades of expression and the knotty

points of the lexicon of law justification for those cases where we shall have
to
pronounce judgments that might appear abnormally audacious and unjust, for it
is

important that these resolutions should be set forth in expressions that shall
seem to be
the most exalted moral principles cast into legal form. Our directorate must
surround
itself with all these forces of civilization among which it will have to work.
It will
surround itself with publicists, practical jurists, administrators, diplomats
and, finally,
with persons prepared by a special super-educational training in our special
schools.
These persons will have cognizance of all the secrets of the social structure,
they will
know all the languages that can be made up by political alphabets and words;
they will be
made acquainted with the whole underside of human nature, with all its
sensitive chords
on which they will have to play. These chords are the cast of mind of the
goyim, their
tendencies, short-comings, vices and qualities, the particularities of classes
and
conditions. Needless to say that the talented assistants of authority, of whom
I speak, will
be taken not from among the goyim, who are accustomed to perform their
administrative
work without giving themselves the trouble to think what its aim is, and never

consider
what it is needed for. The administrators of the goyim sign papers
without
reading them,
and they serve either for mercenary reasons or from ambition.

8.2. We shall surround our government with a whole world of
economists. That is
the
reason why economic sciences form the principal subject of the
teaching given
to the
Jews. Around us again will be a whole constellation of bankers,
industrialists,
capitalists
and - the main thing - millionaires, because in substance everything
will be
settled by the
question of figures.

8.3. For a time, until there will no longer be any risk in entrusting
responsible posts in our
States to our brother-Jews, we shall put them in the hands of persons
whose
past and
reputation are such that between them and the people lies an abyss,
persons
who, in case
of disobedience to our instructions, must face criminal charges or
disappear -
this in
order to make them defend our interests to their last gasp.

PROTOCOL NINE

9.1. In applying our principles let attention be paid to the character of
the
people in whose
country you live and act; a general, identical application of them, until
such
time as the
people shall have been re-educated to our pattern, cannot have
success. But by
approaching their application cautiously you will see that not a
decade will
pass before

the most stubborn character will change and we shall add a new people to the ranks of those already subdued by us.

9.2. The words of the liberal, which are in effect the words of our Masonic watchword, namely, "Liberty, Equality, Fraternity," will, when we come into our kingdom, be changed by us into words no longer of a watchword, but only an expression of idealism, namely, into: "The right of liberty, the duty of equality, the ideal of brotherhood." That is how we shall put it, - and so we shall catch the bull by the horns - De Facto we have already wiped out every kind of rule except our own, although de jure there still remain a good many of them. Nowadays, if any States raise a protest against us it is only pro forma at our discretion and by our direction, for their anti-Semitism is indispensable to us for the management of our lesser brethren. I will not enter into further explanations, for this matter has formed the subject of repeated discussions amongst us.

9.3. For us there are not checks to limit the range of our activity. Our Super-Government subsists in extra-legal conditions which are described in the accepted terminology by the energetic and forcible word - Dictatorship. I am in a position to tell you with a clear

conscience that at the proper time we, the law-givers, shall execute judgment and

sentence, we shall slay and we shall spare, we, as head of all our troops, are mounted on the steed of the leader. We rule by force of will, because in our hands are the fragments of a once powerful party, now vanquished by us. And the weapons in our hands are limitless ambitions, burning greediness, merciless vengeance, hatreds and malice.

9.4. It is from us that the all-engulfing terror proceeds. We have in our service persons of all opinions, of all doctrines, restoring monarchists, demagogues, socialists, communists, and utopian dreamers of every kind. We have harnessed them all to the task: each one of them on his own account is boring away at the last remnants of authority, is striving to overthrow all established form of order. By these acts all States are in torture; they exhort to tranquility, are ready to sacrifice everything for peace: but we will not give them peace until they openly acknowledge our international Super-Government, and with submissiveness.

9.5. The people have raised a howl about the necessity of settling the question of Socialism by way of an international agreement. Division into fractional parties has given them into our hands, for, in order to carry on a contested struggle one must have money, and the money is all in our hands.

9.6. We might have reason to apprehend a union between the "clear-sighted"

force of the
goy kings on their thrones and the “blind” force of the goy mobs, but
we have
taken all
the needful measure against any such possibility: between the one
and the other
force we
have erected a bulwark in the shape of a mutual terror between them.
In this
way the
blind force of the people remains our support and we, and we only,
shall
provide them
with a leader and, of course, direct them along the road that leads to
our
goal.

9.7. In order that the hand of the blind mob may not free itself from
our
guiding hand, we
must every now and then enter into close communion with it, if not
actually in
person, at
any rate through some of the most trusty of our brethren. When we
are
acknowledged as
the only authority we shall discuss with the people personally in the
market
places, and
we shall instruct them on questions of the political in such wise as
may turn
them in the
direction that suits us.

9.8. Who is going to verify what is taught in the village schools? But
what an
envoy of
the government or a king on his throne himself may say, cannot but
become
immediately
known to the whole State, for it will be spread abroad by the voice of
the
people.

9.9. In order not to annihilate the institutions of the goyim before it is
time

we have
touched them with craft and delicacy, and have taken hold of the ends
of the
springs
which move their mechanism. These springs lay in a strict but just
sense of
order; we
have replaced them by the chaotic license of liberalism. We have got
our hands
into the
administration of the law, into the conduct of elections, into the press,
into
liberty of the
person, but principally into education and training as being the
cornerstones
of a free
existence.

9.10. We have fooled, bemused and corrupted the youth of the goyim
by rearing
them in
principles and theories which are known to us to be false although it
is by us
that they
have been inculcated.

9.11. Above the existing laws without substantially altering them, and
by
merely twisting
them into contradictions of interpretations, we have erected
something
grandiose in the
way of results. These results found expression in the fact that the
interpretations masked

the laws: afterwards they entirely hid them from the eyes of the
governments
owing to
the impossibility of making anything out of the tangled web of
legislation.

9.12. This is the origin of the theory, of course, of arbitration.

9.13. You may say that the goyim will rise upon us, arms in hand, if
they guess

what is
going on before the time comes; but in the West we have against this
a maneuver
of such
appalling terror that the very stoutest hearts quail – the
undergrounds,
metropolitans,
those subterranean corridors which, before the time comes, will be
driven under
all the
capitals and from whence those capitals will be blown into the air with
all
their
organizations and archives.

PROTOCOL TEN

10.1. To-day I begin with a repetition of what I said before, and I beg
you to
bear in mind
that governments and peoples are content in the political with outside
appearances. And
how, indeed, are the goyim to perceive the underlying meaning of
things when
their
representatives give the best of their energies to enjoying themselves?
For our
policy it is
of the greatest importance to take cognizance of this detail; it will be
of
assistance to us
when we come to consider the division of authority, freedom of
speech, of the
press, of
religion (faith), of the law of association, of equality before the law, of
the
inviolability of
property, of the dwelling, of taxation (the idea of concealed taxes), of
the
reflex force of
the laws. All these questions are such as ought not to be touched upon
directly
and openly
before the people. In cases where it is indispensable to touch upon
them they
must not be

categorically named, it must merely be declared without detailed exposition that the principles of contemporary law are acknowledged by us. The reason of keeping silence in this respect is that by not naming a principle we leave ourselves freedom of action to drop this or that out of it without attracting notice; if they were all categorically named they would all appear to have been already given.

10.2. The mob cherishes a special affection and respect for the geniuses of political power and accepts all their deeds of violence with the admiring response: "rascally, well, yes, it is rascally, but it's clever! ... a trick, if you like, but how craftily played, how magnificently done, what impudent audacity!"

10.3. We count upon attracting all nations to the task of erecting the new fundamental structure, the project for which has been drawn up by us. This is why, before everything, it is indispensable for us to arm ourselves and to store up in ourselves that absolutely reckless audacity and irresistible might of the spirit which in the person of our active workers will break down all hindrances on our way.

10.4. When we have accomplished our coup d'état we shall say then to the various peoples: "Everything has gone terribly badly, all have been worn out with sufferings. We are destroying the causes of your torment -nationalities, frontiers, differences of coinages. You are at liberty, of course, to pronounce sentence upon us, but can

it possibly
be a just one if it is confirmed by you before you make any trial of
what
we are offering
you.”... Then will the mob exalt us and bear us up in their hands in a
unanimous
triumph
of hopes and expectations. Voting, which we have made the
instrument which will
set us
on the throne of the world by teaching even the very smallest units of
members
of the
human race to vote by means of meetings and agreements by groups,
will then have
served its purposes and will play its part then for the last time by a
unanimity of desire to
make close acquaintance with us before condemning us.

10.5. To secure this we must have everybody vote without distinction
of classes
and
qualifications, in order to establish an absolute majority, which cannot
be got
from the
educated propertied classes. In this way, by inculcating in all a sense
of
self-importance,
we shall destroy among the goyim the importance of the family and
its
educational value
and remove the possibility of individual minds splitting off, for the
mob,
handled by us,
will not let them come to the front nor even give them a hearing; it is
accustomed to listen
to us only who pay it for obedience and attention. In this way we shall
create
a blind,
mighty force which will never be in a position to move in any direction
without
the
guidance of our agents set at its head by us as leaders of the mob. The
people
will submit

to this régime because it will know that upon these leaders will depend its earnings, gratifications and the receipt of all kinds of benefits.

10.6. A scheme of government should come ready made from one brain, because it will never be clinched firmly if it is allowed to be split into fractional parts in the minds of many. It is allowable, therefore, for us to have cognizance of the scheme of action but not to discuss it lest we disturb its artfulness, the interdependence of its component parts, the practical force of the secret meaning of each clause. To discuss and make alterations in a labor of this kind by means of numerous votings is to impress upon it the stamp of all ratiocinations and misunderstandings which have failed to penetrate the depth and nexus of its plottings. We want our schemes to be forcible and suitably concocted. Therefore we ought not to fling the work of genius of our guide to the fangs of the mob or even of a select company.

10.7. These schemes will not turn existing institutions upside down just yet. They will only effect changes in their economy and consequently in the whole combined movement of their progress, which will thus be directed along the paths laid down in our schemes.

10.8. Under various names there exists in all countries approximately one and the same

thing. Representation, Ministry, Senate, State Council, Legislative and Executive Corps. I need not explain to you the mechanism of the relation of these institutions to one another, because you are aware of all that; only take note of the fact that each of the above-named institutions corresponds to some important function of the State, and I would beg you to remark that the word "important" I apply not to the institution but to the function, consequently it is not the institutions which are important but their functions. These institutions have divided up among themselves all the functions of government – administrative, legislative, executive, wherefore they have come to operate as do the organs in the human body. If we injure one part in the machinery of State, the State falls sick, like a human body, and ... will die.

10.9. When we introduced into the State organism the poison of Liberalism its whole political complexion underwent a change. States have been seized with a mortal illness – blood poisoning. All that remains is to await the end of their death agony.

10.10. Liberalism produced Constitutional States, which took the place of what was the only safeguard of the goyim, namely, Despotism; and a constitution, as you well know, is nothing else but a school of discords, misunderstandings, quarrels, disagreements, fruitless party agitations, party whims – in a word, a school of everything that serves to

destroy the personality of State activity. The tribune of the "talkeries" has, no less effectively than the Press, condemned the rulers to inactivity and impotence, and thereby rendered them useless and superfluous, for which reason indeed they have been in many countries deposed. Then it was that the era of republics became possible of realization;

and then it was that we replaced the ruler by a caricature of a government—by a president, taken from the mob, from the midst of our puppet creatures, or slaves. This was the foundation of the mine, which we have laid under the goy people, I should rather say, under the goy peoples.

10.11. In the near future we shall establish the responsibility of presidents.

10.12. By that time we shall be in a position to disregard forms in carrying through matters for which our impersonal puppet will be responsible. What do we care if the ranks of those striving for power should be thinned, if there should arise a deadlock from the impossibility of finding presidents, a deadlock which will finally disorganize the country?

10.13. In order that our scheme may produce this result we shall arrange elections in favor of such presidents as have in their past some dark, undiscovered stain, some

“Panama” or other – then they will be trustworthy agents for the accomplishment of our plans out of fear of revelations and from the natural desire of everyone who has attained power, namely, the retention of the privileges, advantages and honor connected with the office of president. The chamber of deputies will provide cover for, will protect, will elect presidents, but we shall take from it the right to propose new, or make changes in existing laws, for this right will be given by us to the responsible president, a puppet in our hands. Naturally, the authority of the president will then become a target for every possible form of attack, but we shall provide him with a means of self-defense in the right of an appeal to the people, for the decision of the people over the heads of their representatives, that is to say, an appeal to that same blind slave of ours – the majority of the mob. Independently of this we shall invest the president with the right of declaring a state of war. We shall justify this last right on the ground that the president as chief of the whole army of the country must have it at his disposal, in case of need for the defense of the new republican constitution, the right to defend which will belong to him as the responsible representative of this constitution.

10.14. It is easy to understand that in these conditions the key of the shrine

will lie in our hands, and no one outside ourselves will any longer direct the force of legislation.

10.15. Besides this we shall, with the introduction of the new republican constitution, take from the Chamber the right of interpretation on government measures, on the pretext of preserving political secrecy, and, further, we shall by the new constitution reduce the number of representatives to a minimum, thereby proportionately reducing political passions and the passion for politics. If, however, they should, which is hardly to be expected, burst into flame, even in this minimum, we shall nullify them by a stirring appeal and a reference to the majority of the whole people. Upon the president will

depend the appointment of presidents and vice-presidents of the Chamber and the Senate. Instead of constant sessions of Parliaments we shall reduce their sittings to a few months. Moreover, the president, as chief of the executive power, will have the right to summon and dissolve Parliament, and, in the latter case, to prolong the time for the appointment of a new parliamentary assembly. But in order that the consequences of all these acts which in substance are illegal, should not, prematurely for our plans, fall upon the responsibility established by us of the president, we shall instigate ministers and other

officials of the
higher administration about the president to evade his dispositions by
taking
measures of
their own, for doing which they will be made the scapegoats in his
place.
This part we

especially recommend to be given to be played by the Senate, the
Council of
State, or the
Council of Ministers, but not to an individual official.

10.16. The president will, at our discretion, interpret the sense of
such of
the existing
laws as admit of various interpretation; he will further annul them
when we
indicate to
him the necessity to do so, besides this, he will have the right to
propose
temporary laws,
and even new departures in the government constitutional working,
the pretext
both for
the one and the other being the requirements for the supreme welfare
of the
State.

10.17. By such measure we shall obtain the power of destroying little
by
little, step by
step, all that at the outset when we enter on our rights, we are
compelled to
introduce into
the constitutions of States to prepare for the transition to an
imperceptible
abolition of
every kind of constitution, and then the time is come to turn every
form of
government
into our despotism.

10.18. The recognition of our despot may also come before the
destruction of the

constitution; the moment for this recognition will come when the peoples,
utterly wearied
by the irregularities and incompetence – a matter which we shall
arrange for – of their
rulers, will clamor: “Away with them and give us one king over all the
earth
who will
unite us and annihilate the causes of disorders – frontiers,
nationalities,
religions, State
debts – who will give us peace and quiet, which we cannot find under
our rulers
and
representatives.”

10.19. But you yourselves perfectly well know that to produce the
possibility
of the
expression of such wishes by all the nations it is indispensable to
trouble in
all countries
the people’s relations with their governments so as to utterly exhaust
humanity
with
dissension, hatred, struggle, envy and even by the use of torture, by
starvation, by
inoculation of diseases, by want, so that the Goyim see no other
issue
than to take refuge
in our complete sovereignty in money and in all else.

10.20. But if we give the nations of the world a breathing space the
moment we
long for
is hardly likely ever to arrive.

PROTOCOL ELEVEN

11.1. The State Council has been, as it were, the emphatic expression
of the
authority of
the ruler: it will be, as the “show” part of the Legislative Corps, what
may be
called the
editorial committee of the laws and decrees of the ruler.

11.2. This, then, is the program of the new constitution. We shall make Law,
Right and
Justice (1) in the guise of proposals to the Legislative Corps, (2) by decrees
of the
president under the guise of general regulations, of orders of the Senate and
of resolutions
of the State Council in the guise of ministerial orders, (3) and in case a
suitable occasion
should arise – in the form of a revolution in the State.

11.3. Having established approximately the *modus agendi* we will occupy
ourselves with
details of those combinations by which we have still to complete the revolution
in the
course of the machinery of State in the direction already indicated. By these
combinations
I mean the freedom of the Press, the right of association, freedom of conscience, the
voting principle, and many another that must disappear for ever from the memory
of man,
or undergo a radical alteration the day after the promulgation of the new
constitution. It is
only at that moment that we shall be able at once to announce all our orders,
for,
afterwards, every noticeable alteration will be dangerous, for the following
reasons: if
this alteration be brought in with harsh severity and in a sense of severity
and limitations,

it may lead to a feeling of despair caused by fear of new alterations in the
same direction;

if, on the other hand, it be brought in, in a sense of further indulgences, it will be said that we have recognized our own wrong-doing and this will destroy the prestige of the infallibility of our authority, or else it will be said that we have become alarmed and are compelled to show a yielding disposition, for which we shall get no thanks because it will be supposed to be compulsory. ... Both the one and the other are injurious to the prestige of the new constitution. What we want is that from the first moment of its promulgation, while the peoples of the world are still stunned by the accomplished fact of the revolution, still in a condition of terror and uncertainty, they should recognize once for all that we are so strong, so inexpugnable, so superabundantly filled with power, that in no case shall we take any account of them, and so far from paying any attention to their opinions or wishes, we are ready and able to crush with irresistible power all expression or manifestation thereof at every moment and in every place, that we have seized at once everything we wanted and shall in no case divide our power with them. ...Then in fear and trembling they will close their eyes to everything, and be content to await what will be the end of it all.

11.4. The goyim are a flock of sheep, and we are their wolves. And you know what happens when the wolves get hold of the flock?

11.5. There is another reason also why they will close their eyes: for we shall keep promising them to give back all the liberties we have taken away as soon as we have quelled the enemies of peace and tamed all parties.

11.6. It is not worth while to say anything about how long a time they will be kept waiting for this return of their liberties.

11.7. For what purpose then have we invented this whole policy and insinuated it into the minds of the goyim without giving them any chance to examine its underlying meaning? For what, indeed, if not in order to obtain in a roundabout way what is for our scattered tribe unattainable by the direct road? It is this which has served as the basis for our organization of secret Masonry which is not known to, and aims which are not even so much as suspected by, these Goycattle, attracted by us into the "Show" army of Masonic Lodges in order to throw dust in the eyes of their fellows.

11.8. God has granted to us, His Chosen People, the gift of the dispersion, and in this which appears in all eyes to be our weakness, has come forth all our strength, which has now brought us to the threshold of sovereignty over all the world.

11.9. There now remains not much more for us to build up upon the foundation we have laid.

PROTOCOL TWELVE

12.1. The word "freedom," which can be interpreted in various ways, is defined by us as

follows:

12.2. Freedom is the right to do that which the law allows. This interpretation of the word will at the proper time be of service to us, because all freedom will thus be in our hands, since the laws will abolish or create only that which is desirable for us according to the aforesaid program.

12.3. We shall deal with the press in the following way: What is the part played by the press to-day? It serves to excite and inflame those passions which are needed for our purpose or else it serves selfish ends of parties. It is often vapid, unjust, mendacious, and

the majority of the public have not the slightest idea what ends the press really serves.

We shall saddle and bridle it with a tight curb: we shall do the same also with

all

productions of the printing press, for where would be the sense of getting rid

of the

attacks of the press if we remain targets for pamphlets and books?

The produce of

publicity, which nowadays is a source of heavy expense owing to the necessity of

censoring it, will be turned by us into a very lucrative source of income

to our State: we

shall lay on it a special stamp tax and require deposits of caution-money before permitting the establishment of any organ of the press or of printing offices; these will then have to guarantee our government against any kind of attack on the part of the press. For any attempt to attack us, if such still be possible, we shall inflict fines without mercy. Such measures as stamp tax, deposits of caution-money and fines secured by these deposits, will bring in a huge income to the government. It is true that party organs might not spare money for the sake of publicity, but these we shall shut up at the second attack upon us. No one shall with impunity lay a finger on the aureole of our government infallibility. The pretext for stopping any publication will be the alleged plea that it is agitating the public mind without occasion or justification. I beg you to note that among those making attacks upon us will also be organs established by us, but they will attack exclusively points that we have predetermined to alter.

12.4. Not a single announcement will reach the public without our control. Even now this is already attained by us inasmuch as all news items are received by a few agencies, in whose offices they are focused from all parts of the world. These agencies will then be already entirely ours and will give publicity only to what we dictate to them.

12.5. If already now we have contrived to possess ourselves of the minds of the goy communities to such an extent that they all come near looking upon the events of the world through the colored glasses of those spectacles we are setting astride their noses; if already now there is not a single State where there exist for us any barriers to admittance into what goy stupidity calls State secrets: what will our position be then, when we shall be acknowledged supreme lords of the world in the person of our king of all the world.

....

12.6. Let us turn again to the future of the printing press. Every one desirous of being a publisher, librarian, or printer, will be obliged to provide himself with the diploma instituted therefore, which, in case of any fault, will be immediately impounded. With such measures the instrument of thought will become an educative means on the hands of our government, which will no longer allow the mass of the nation to be led astray in by-ways and fantasies about the blessings of progress. Is there any one of us who does not know that these phantom blessings are the direct roads to foolish imaginings which give birth to anarchical relations of men among themselves and towards authority, because progress, or rather the idea of progress, has introduced the conception of

every kind of
emancipation, but has failed to establish its limits All the so-called
liberals are

anarchists, if not in fact, at any rate in thought. Every one of them in
hunting after
phantoms of freedom, and falling exclusively into license, that is, into
the
anarchy of
protest for the sake of protest.

12.7. We turn to the periodical press. We shall impose on it, as on all
printed
matter,
stamp taxes per sheet and deposits of caution- money, and books of
less than 30
sheets
will pay double. We shall reckon them as pamphlets in order, on the
one hand,
to reduce
the number of magazines, which are the worst form of printed poison,
and, on
the other,

in order that this measure may force writers into such lengthy
productions that
they will
be little read, especially as they will be costly. At the same time what
we
shall publish
ourselves to influence mental development in the direction laid down
for our
profit will
be cheap and will be read voraciously. The tax will bring vapid
literary
ambitions within
bounds and the liability to penalties will make literary men dependent
upon us.
And if
there should be any found who are desirous of writing against us, they
will not
find any
person eager to print their productions. Before accepting any
production for
publication

in print the publisher or printer will have to apply to the authorities
for
permission to do
so. Thus we shall know beforehand of all tricks preparing against us
and shall
nullify
them by getting ahead with explanations on the subject treated of.

12.8. Literature and journalism are two of the most important
educative forces,
and
therefore our government will become proprietor of the majority of
the
journals. This will
neutralize the injurious influence of the privately-owned press and will
put us
in
possession of the tremendous influence upon the public mind
If we
give permits for

ten journals, we shall ourselves found thirty, and so on in the same
proportion. This,
however, must in no wise be suspected by the public. For which
reason all
journals
published by us will be of the most opposite, in appearance,
tendencies and
opinions,
thereby creating confidence in us and bringing over to us our quite
unsuspicious
opponents, who will thus fall into our trap and be rendered harmless.

12.9. In the front rank will stand organs of an official character. They
will
always stand
guard over our interests, and therefore their influence will be
comparatively
insignificant.

12.10. In the second rank will be the semi-official organs, whose part
it will
be to attract
the tepid and indifferent.

12.11. In the third rank we shall set up our own, to all appearance,

opposition, which, in
at least one of its organs, will present what looks like the very
antipodes to
us. Our real
opponents at heart will accept this simulated opposition as their own
and will
show us
their cards.

12.12. All our newspapers will be of all possible complexions -
aristocratic,
republican,
revolutionary, even anarchical - for so long, of course, as the
constitution
exists. Like

the Indian idol Vishnu they will have a hundred hands, and every one
of them
will have a
finger on any one of the public opinions as required. When a pulse
quicken
these hands
will lead opinion in the direction of our aims, for an excited patient
loses
all power of
judgment and easily yields to suggestion. Those fools who will think
they are
repeating
the opinion of a newspaper of their own camp will be repeating our
opinion or
any
opinion that seems desirable for us. In the vain belief that they are
following
the organ of
their party they will, in fact, follow the flag which we hang out for
them.

12.13. In order to direct our newspaper militia in this sense we must
take
especial and
minute care in organizing this matter. Under the title of central
department of
the press
we shall institute literary gatherings at which our agents will without
attracting attention

issue the orders and watchwords of the day. By discussing and
controverting,
but always
superficially, without touching the essence of the matter, our organs
will
carry on a sham
fight fusillade with the official newspapers solely for the purpose of
giving
occasion for
us to express ourselves more fully than could well be done from the
outset in
official
announcements, whenever, of course, that is to our advantage.

12.14. These attacks upon us will also serve another purpose, namely,
that our
subjects
will be convinced to the existence of full freedom of speech and so
give our
agents an

occasion to affirm that all organs which oppose us are empty
babblers, since
they are
incapable of finding any substantial objections to our orders.

12.15. Methods of organization like these, imperceptible to the public
eye but
absolutely
sure, are the best calculated to succeed in bringing the attention and
the
confidence of the
public to the side of our government. Thanks to such methods we shall
be in a
position as
from time to time may be required, to excite or to tranquilize the
public mind
on political
questions, to persuade or to confuse, printing now truth, now lies,
facts or
their
contradictions, according as they may be well or ill received, always
very
cautiously
feeling our ground before stepping upon it. We shall have a

sure triumph over our

opponents since they will not have at their disposition organs of the Press in which they can give full and final expression to their views owing to the aforesaid methods of dealing with the press. We shall not even need to refute them except very superficially.

12.16. Trial shots like these, fired by us in the third rank of our press, in case of need, will be energetically refuted by us in our semi-official organs.

12.17. Even nowadays, already, to take only the French press, there are forms which reveal Masonic solidarity in acting on the watchword: all organs of the press are bound together by professional secrecy; like the augurs of old, not one of their numbers will give away the secret of his sources of information unless it be resolved to make announcement of them. Not one journalist will venture to betray this secret, for not one of them is ever admitted to practice literature unless his whole past has some disgraceful sore or other. These sores would be immediately revealed. So long as they remain the

secret of a few the prestige of the journalist attracts the majority of the country – the mob follow after him with enthusiasm.

12.18. Our calculations are especially extended to the provinces. It is indispensable for us to inflame there those hopes and impulses with which we could at any moment

fall upon
the capital, and we shall represent to the capitals that these
expressions are
the
independent hopes and impulses of the provinces. Naturally, the
source of them
will be
always one and the same. – ours. What we need is that, until such
time as
we are in the
plentitude of power, the capitals should find themselves stifled by the
provincial opinion
of the nation, i.e., of a majority arranged by our agentur. What
we
need is that at the
psychological moment the capitals should not be in a position to
discuss an
accomplished
fact for the simple reason, if for no other, that it has been accepted by
the
public opinion
of a majority in the provinces.

12.19. When we are in the period of the new regime transitional to
that of our
assumption
of full sovereignty we must not admit any revelations by the Press of
any form
of public
dishonesty; it is necessary that the new regime should be thought to
have so
perfectly
contented everybody that even criminality has disappeared Cases
of the
manifestation

of criminality should remain known only to their victims and to chance
witnesses. – no
more.

PROTOCOL THIRTEEN

13.1. The need for daily bread forces the goyim to keep silence and be
our
humble

servants. Agents taken on to our press from among the goyim will at our orders discuss anything which it is inconvenient for us to issue directly in official documents, and we meanwhile, quietly amid the din of the discussion so raised, shall simply take and carry through such measures as we wish and then offer them to the public as an accomplished

fact. No one will dare to demand the abrogation of a matter once settled, all the more so as it will be represented as an improvement. And immediately the press will distract

the current of thought towards new questions, (have we not trained people always to be seeking something new?). Into the discussions of these new questions will throw themselves those of the brainless dispensers of fortunes who are not able even now to understand that they have not the remotest conception about the matters which they undertake to discuss. Questions of the political are unattainable for any save those who have guided it already for many ages, the creators.

13.2. From all this you will see that in securing the opinion of the mob we are only facilitating the working of our machinery, and you may remark that it is not for actions but for words issued by us on this or that question that we seem to seek approval. We are

constantly making public declaration that we are guided in all our undertakings by the hope, joined to the conviction, that we are serving the common weal.

13.3. In order to distract people who may be too troublesome from discussions of questions of the political we are now putting forward what we allege to be new questions of the political, namely, questions of industry. In this sphere let them discuss themselves silly! The masses are agreed to remain inactive, to take a rest from what they suppose to be political activity (which we trained them to in order to use them as a means of combating the goy governments) only on condition of being found new employments, in which we are prescribing them something that looks like the same political object. In order that the masses themselves may not guess what they are about we further distract them with amusements, games, pastimes, passions, people's palaces. ... Soon we shall begin through the Press to propose competitions in art, in sport in all kinds: these interests will finally distract their minds from questions in which we should find ourselves compelled to oppose them. Growing more and more disaccustomed to reflect and form any opinions of their own, people will begin to talk in the same tone as we, because we alone shall be offering them new directions for thought of course through

such persons as will not be suspected of solidarity with us.

13.4. The part played by the liberals, utopian dreamers, will be finally played out when our government is acknowledged. Till such time they will continue to do us good service.

Therefore we shall continue to direct their minds to all sorts of vain conceptions of fantastic theories, new and apparently progressive: for have we not with complete success turned the brainless heads of the goyim with progress, till there is not among the goyim one mind able to perceive that under this word lies a departure from truth in all cases where it is not a question of material inventions, for truth is one, and in it there is no place for progress. Progress, like a fallacious idea, serves to obscure truth so that none may know it except us, the Chosen of God, its guardians.

13.5. When we come into our kingdom our orators will expound great problems which have turned humanity upside down in order to bring it at the end under our beneficent rule.

13.6. Who will ever suspect then that all these people were stage-managed by us according to a political plan which no one has so much as guessed at in the course of many centuries?

PROTOCOL FOURTEEN

14.1. When we come into our kingdom it will be undesirable for us that there should exist any other religion than ours of the One God with whom our destiny is bound up by our position as the Chosen People and through whom our same destiny is united with the destinies of the world. We must therefore sweep away all other forms of belief. If this gives birth to the atheists whom we see today, it will not, being only a transitional stage, interfere with our views, but will serve as a warning for those generations which will hearken to our preaching of the religion of Moses, that, by its stable and thoroughly elaborated system has brought all the peoples of the world into subjection to us. Therein we shall emphasize its mystical right, on which, as we shall say, all its educative power is based. Then at every possible opportunity we shall publish articles in which we shall

make comparisons between our beneficent rule and those of past ages. The blessings of tranquility, though it be a tranquility forcibly brought about by centuries of agitation, will throw into higher relief the benefits to which we shall point. The errors of the goyim governments will be depicted by us in the most vivid hues. We shall implant such an abhorrence of them that the peoples will prefer tranquility in a state of serfdom to those rights of vaunted freedom which have tortured humanity and exhausted the very

sources
of human existence, sources which have been exploited by a mob of
rascally
adventurers
who know not what they do. Useless changes of forms of
government to which
we

instigated the Goyim when we were undermining their state
structures, will have
so
wearied the peoples by that time that they will prefer to suffer
anything under
us rather
than run the risk of enduring again all the agitations and miseries
they have
gone
through.

14.2. At the same time we shall not omit to emphasize the historical
mistakes
of the goy
governments which have tormented humanity for so many centuries
by their lack of
understanding of everything that constitutes the true good of
humanity in their
chase after
fantastic schemes of social blessings, and have never noticed that
these
schemes kept on
producing a worse and never a better state of the universal relations
which are
the basis of
human life.

14.3. The whole force of our principles and methods will lie in the fact
that
we shall
present them and expound them as a splendid contrast to the dead
and decomposed
old
order of things in social life.

14.4. Our philosophers will discuss all the shortcomings of the various
beliefs
of the

Goyim, but no one will ever bring under discussion our faith from its true point of view since this will be fully learned by none save ours, who will never dare to betray its secrets.

14.5. In countries known as progressive and enlightened we have created a senseless, filthy, abominable literature. For some time after our entrance to power we shall continue to encourage its existence in order to provide a telling relief by contrast to the speeches, party program, which will be distributed from exalted quarters of ours. Our wise men,

trained to become leaders of the goyim, will compose speeches, projects, memoirs, articles, which will be used by us to influence the minds of the goyim, directing them towards such understanding and forms of knowledge as have been determined by us.

PROTOCOL FIFTEEN

15.1. When we at last definitely come into our kingdom by the aid of coups d'etat

prepared everywhere for one and the same day, after the worthlessness of all existing

forms of government has been definitely acknowledged (and not a little time will pass before that comes about, perhaps even a whole century) we shall make it our

task to see
that against us such things as plots shall no longer exist. With this
purpose
we shall slay
without mercy all who take arms (in hand) to oppose our coming into
our
kingdom.

Every kind of new institution of anything like a secret society will also
be
punished with
death; those of them which are now in existence, are known to us,
serve us and
have
served us, we shall disband and send into exile to continents far
removed from
Europe. In
this way we shall proceed with those Goy Masons who know too
much; such of
these as
we may for some reason spare will be kept in constant fear of exile.
We shall
promulgate
a law making all former members of secret societies liable to exile
from Europe
as the
center of rule.

15.2. Resolutions of our government will be final, without appeal.

15.3. In the goy societies, in which we have planted and deeply rooted
discord
and
Protestantism, the only possible way of restoring order is to employ
merciless
measures
that prove the direct force of authority: no regard must be paid to
the
victims who fall,
they suffer for the well-being of the future. The attainment of that
well-being, even at the
expense of sacrifices, is the duty of any kind of government that
acknowledges
as
justification for its existence not only its privileges but its obligations.
The principal

guarantee of stability of rule is to confirm the aureole of power, and this aureole is attained only by such a majestic inflexibility of might as shall carry on its face the emblems of inviolability from mystical causes – from the choice of God. Such was until recent times, the Russian autocracy, the one and only serious foe we had in the world, without counting the Papacy. Bear in mind the example when Italy, drenched with blood, never touched a hair of the head of Sulla who had poured forth that blood: Sulla enjoyed an apotheosis for his might in the eyes of the people, though they had been torn in pieces by him, but his intrepid return to Italy ringed him round with inviolability. The people do not lay a finger on him who hypnotizes them by his daring and strength of mind.

15.4. Meantime, however, until we come into our kingdom, we shall act in the contrary way: we shall create and multiply free Masonic lodges in all the countries of the world, absorb into them all who may become or who are prominent in public activity, for these lodges we shall find our principal intelligence office and means of influence. All these lodges we shall bring under one central administration, known to us alone and to all others absolutely unknown, which will be composed of our learned elders. The lodges

will have their representatives who will serve to screen the above mentioned administration of Masonry and from whom will issue the watchword and program. In these lodges we shall tie together the knot which binds together all revolutionary and liberal elements. Their composition will be made up of all strata of society. The most secret political plots will be known to us and fall under our guiding hands on the very day of their conception. Among the members of these lodges will be almost all the agents of international and national police since their service is for us irreplaceable in the respect that the police is in a position not only to use its own particular measures with the insubordinate, but also to screen our activities and provide pretexts for discontents, et cetera.

15.5. The class of people who most willingly enter into secret societies are those who live by their wits, careerists, and in general people, mostly light-minded, with whom we shall have no difficulty in dealing and in using to wind up the mechanism of the machine

devised by us. If this world grows agitated the meaning of that will be that we have had to stir up in order to break up its too great solidarity. But if there should arise in its midst a plot, then at the head of that plot will be no other than one of our most trusted servants.

It is natural that we and no other should lead Masonic activities, for we know
whither we
are leading, we know the final goal of every form of activity whereas the goyim
have
knowledge of nothing, not even of the immediate effect of action; they put
before
themselves, usually, the momentary reckoning of the satisfaction of their self-
opinion in
the accomplishment of their thought without even remarking that the very
conception
never belonged to their initiative but to our instigation of their thought.....

15.6. The goyim enter the lodges out of curiosity or in the hope by their means
to get a
nibble at the public pie, and some of them in order to obtain a hearing before
the public
for their impracticable and groundless fantasies: they thirst for the emotion
of success and
applause, of which we are remarkably generous. And the reason why we give them
this
success is to make use of the high conceit of themselves to which it gives
birth, for that
insensibly disposes them to assimilate our suggestions without being on their
guard
against them in the fullness of their confidence that it is their own infallibility which is
giving utterance to their own thoughts and that it is impossible for them to
borrow those
of others. You cannot imagine to what extent the wisest of the goyim can
be brought to

a state of unconscious naiveté in the presence of this condition of high

conceit of
themselves, and at the same time how easy it is to take the heart out
of them
by the
slightest ill-success, though it be nothing more than the stoppage of
the
applause they
had, and to reduce them to a slavish submission for the sake of
winning a
renewal of
success. By so much as ours disregard success if only they can
carry
through their

plans, by so much the Goyim are willing to sacrifice any plans only to
have
success. This
psychology of theirs materially facilitates for us the task of setting
them in
the required
direction. These tigers in appearance have the souls of sheep and the
wind
blows freely
through their heads. We have set them on the hobby-horse of an idea
about the
absorption
of individuality by the symbolic unit of collectivism They have
never yet
and they

never will have the sense to reflect that this hobby-horse is a manifest
violation of the
most important law of nature, which has established from the very
creation of
the world
one unit unlike another and precisely for the purpose of instituting
individuality.

15.7. If we have been able to bring them to such a pitch of stupid
blindness is
it not a
proof, and an amazingly clear proof, of the degree to which the mind
of the
goyim is
undeveloped in comparison with our mind? This it is, mainly, which
guarantees

our
success.

15.8. And how far-seeing were our learned elders in ancient times
when they
said that to
attain a serious end it behooves not to stop at any means or to count
the
victims sacrificed
for the sake of that end. We have not counted the victims of the
seed of
the goy cattle,

though we have sacrificed many of our own, but for that we have now
already
given them
such a position on the earth as they could not even have dreamed of.
The
comparatively
small numbers of the victims from the number of ours have preserved
our
nationality
from destruction.

15.9. Death is the inevitable end for all. It is better to bring that end
nearer to those who
hinder our affairs than to ourselves, to the founders of this affair. We
execute Masons in
such wise that none save the brotherhood can ever have a suspicion of
it, not
even the
victims themselves of our death sentence, they all die when required
as if from
a normal

kind of illness Knowing this, even the brotherhood in its turn dare
not
protest. By

such methods we have plucked out of the midst of Masonry the very
root of
protest
against our disposition. While preaching liberalism to the goyim we at
the same
time keep

our own people and our agents in a state of unquestioning submission.

15.10. Under our influence the execution of the laws of the goyim has been reduced to a minimum. The prestige of the law has been exploded by the liberal interpretations introduced into this sphere. In the most important and fundamental affairs and questions, judges decide as we dictate to them, see matters in the light wherewith we enfold them for the administration of the goyim, of course, through persons who are our tools though we do not appear to have anything in common with them – by newspaper opinion or by other means. Even senators and the higher administration accept our counsels. The

purely brute mind of the goyimis incapable of use for analysis and observation, and still more for the foreseeing whither a certain manner of setting a question may tend.

15.11. In this difference in capacity for thought between the goyim and ourselves may be clearly discerned the seal of our position as the Chosen People and of our higher quality of humanness, in contradistinction to the brute mind of the goyim. Their eyes are open, but see nothing before them and do not invent (unless, perhaps, material things). From this it is plain that nature herself has destined us to guide and rule the world.

15.12. When comes the time of our overt rule, the time to manifest its

blessings, we shall
 remake all legislatures, all our laws will be brief, plain, stable, without
 any
 kind of
 interpretations, so that anyone will be in a position to know them
 perfectly.
 The main
 feature which will run right through them is submission to orders, and
 this
 principle will
 be carried to a grandiose height. Every abuse will then disappear in
 consequence of the
 responsibility of all down to the lowest unit before the higher
 authority of the
 representative of power. Abuses of power subordinate to this last
 instance will
 be so
 mercilessly punished that none will be found anxious to try
 experiments with
 their own
 powers. We shall follow up jealously every action of the administration
 on which
 depends the smooth running of the machinery of the State, for
 slackness in this
 produces
 slackness everywhere; not a single case of illegality or abuse of power
 will be
 left
 without exemplary punishment.

15.13. Concealment of guilt, connivance between those in the service
 of the
 administration - all this kind of evil will disappear after the very first
 examples of severe
 punishment. The aureole of our power demands suitable, that is,
 cruel,
 punishments for
 the slightest infringement, for the sake of gain, of its supreme
 prestige. The
 sufferer,
 though his punishment may exceed his fault, will count as a soldier
 falling on
 the
 administrative field of battle in the interest of authority, principle and
 law,
 which do not

permit that any of those who hold the reins of the public coach should turn aside from the public highway to their own private paths. For example: our judges will know that whenever they feel disposed to plume themselves on foolish clemency they are violating the law of justice which is instituted for the exemplary edification of men by penalties for lapses and not for display of the spiritual qualities of the judges. Such qualities it is

proper to show in private life, but not in a public square which is the educationally basis of human life.

15.14. Our legal staff will serve not beyond the age of 55, firstly because old men more obstinately hold to prejudiced opinions, and are less capable of submitting to new directions, and secondly because this will give us the possibility by this measure of

securing elasticity in the changing of staff, which will thus the more easily bend under our pressure: he who wishes to keep his place will have to give blind obedience to deserve it. In general, our judges will be elected by us only from among those who thoroughly understand that the part they have to play is to punish and apply laws and not to dream about the manifestations of liberalism at the expense of the educational scheme

of the State, as the goyim in these days imagine it to be. This method of shuffling the

staff will serve also to explode any collective solidarity of those in the same service and will bind all to the interests of the government upon which their fate will depend. The young generation of judges will be trained in certain views regarding the inadmissibility of any abuses that might disturb the established order of our subjects among themselves.

15.15. In these days the judges of the goyim create indulgences to every kind of crimes, not having a just understanding of their office, because the rulers of the present age in appointing judges to office take no care to inculcate in them a sense of duty and consciousness of the matter which is demanded of them. As a brute beast lets out its young in search of prey, so do the goyim give their subjects places of profit without thinking to make clear to them for what purpose such place was created. This is the reason why their governments are being ruined by their own forces through the acts of their own administration.

15.16. Let us borrow from the example of the results of these actions yet another lesson for our government.

15.17. We shall root out liberalism from all the important strategic posts of our government on which depends the training of subordinates for our State structure. Such posts will fall exclusively to those who have been trained by us for administrative rule. To the possible objection that the retirement of old servants will cost the Treasury heavily, I reply, firstly, they will be provided with some private service in place of what they lose, and, secondly, I have to remark that all the money in the world will be concentrated in our hands, consequently it is not our government that has to fear expense.

15.18. Our absolutism will in all things be logically consecutive and therefore in each one of its decrees our supreme will, will be respected and unquestionably fulfilled: it will ignore all murmurs, all discontents of every kind and will destroy to the root every kind of manifestation of them in act by punishment of an exemplary character.

15.19. We shall abolish the right of cessation, which will be transferred exclusively to our disposal - to the cognizance of him who rules, for we must not allow the conception among the people of a thought that there could be such a thing as a decision that is not right of judges set up by us. If, however, anything like this should occur, we shall ourselves cease the decision, but inflict therewith such exemplary punishment

on the
judge for lack of understanding of his duty and the purpose of his
appointment
as will
prevent a repetition of such cases. I repeat that it must be born in
mind
that we shall

know every step of our administration which only needs to be closely
watched
for the
people to be content with us, for it has the right to demand from a
good
government a
good official.

15.20. Our government will have the appearance of a patriarchal
paternal
guardianship
on the part of our ruler. Our own nation and our subjects will discern
in his
person a
father caring for their every need, their every act, their every inter-
relation
as subjects one
with another, as well as their relations to the ruler. They will then be
so
thoroughly
imbued with the thought that it is impossible for them to dispense
with this
wardship and

guidance, if they wish to live in peace and quiet, that they will
acknowledge
the
autocracy of our ruler with a devotion bordering on "apotheosis,"
especially
when they
are convinced that those whom we set up do not put their own in
place of his
authority,
but only blindly execute his dictates. They will be rejoiced that we
have
regulated
everything in their lives as is done by wise parents who desire to train

children in the
cause of duty and submission. For the peoples of the world in
regard
to the secrets of our
polity are ever through the ages only children under age, precisely as
are also
their
governments.

15.21. As you see, I found our despotism on right and duty: the right
to compel
the
execution of duty is the direct obligation of a government which is a
father
for its
subjects. It has the right of the strong that it may use it for the
benefit of directing
humanity towards that order which is defined by nature, namely,
submission.
Everything
in the world is in a state of submission, if not to man, then to
circumstances or its own
inner character, in all cases, to what is stronger. And so shall we be
this
something
stronger for the sake of good.

15.22. We are obliged without hesitation to sacrifice individuals, who
commit a
breach of
established order, for in the exemplary punishment of evil lies a great
educational
problem.

15.23. When the King of Israel sets upon his sacred head the crown
offered him
by
Europe he will become patriarch of the world. The indispensable
victims offered
by him
in consequence of their suitability will never reach the number of
victims
offered in the
course of centuries by the mania of magnificence, the emulation
between the goy
governments.

15.24. Our King will be in constant communion with the peoples,
making to them
from
the tribune speeches which fame will in that same hour distribute
over all the
world.

PROTOCOL SIXTEEN

16.1. In order to effect the destruction of all collective forces except
ours
we shall
emasculate the first stage of collectivism – the universities, by re-
educating
them in a
new direction. Their officials and professors will be prepared for their
business by
detailed secret programs of action from which they will not with
immunity
diverge, not by
one iota. They will be appointed with especial precaution, and will be
so
placed as to be
wholly dependent upon the government.

16.2. We shall exclude from the course of instruction State Law as
also all
that concerns
the political question. These subjects will be taught to a few dozens of
persons chosen for
their pre-eminent capacities from among the number of the initiated.
The
universities
must no longer send out from their halls milk sops concocting plans
for a
constitution,
like a comedy or a tragedy, busying themselves with questions of
policy in
which even
their own fathers never had any power of thought.

16.3. The ill-guided acquaintance of a large number of persons with
questions
of polity

creates utopian dreamers and bad subjects, as you can see for yourselves from the example of the universal education in this direction of the goyim. We must introduce into their education all those principles which have so brilliantly broken up their order. But when we are in power we shall remove every kind of disturbing subject from the course of education and shall make out of the youth obedient children of authority, loving him who rules as the support and hope of peace and quiet.

16.4. Classicism, as also any form of study of ancient history, in which there are more bad than good examples, we shall replace with the study of the program of the future. We shall erase from the memory of men all facts of previous centuries which are undesirable to us, and leave only those which depict all the errors of the governments of the goyim. The study of practical life, of the obligations of order, of the relations of people one to another, of avoiding bad and selfish examples which spread the infection of evil, and similar questions of an educative nature, will stand in the forefront of the teaching program, which will be drawn up on a separate plan for each calling or state of life, in no wise generalizing the teaching. This treatment of the question has special importance.

16.5. Each state of life must be trained within strict limits corresponding to its destination and work in life. The occasional genius has always managed and always will manage to slip through into other states of life, but it is the most perfect folly for the sake of this rare occasional genius to let through into ranks foreign to them the untalented who thus rob of their places those who belong to those ranks by birth or employment. You know yourselves in what all this has ended for the Goyim who allowed this crying absurdity.

16.6. In order that he who rules may be seated firmly in the hearts and minds of his subjects it is necessary for the time of his activity to instruct the whole nation in the schools and on the market places about his meaning and his acts and all his beneficent initiatives.

16.7. We shall abolish every kind of freedom of instruction. Learners of all ages will have the right to assemble together with their parents in the educational establishments as it were in a club: during these assemblies, on holidays, teachers will read what will pass as free lectures on questions of human relations, of the laws of examples, of the limitations which are born of unconscious relations, and finally, of the philosophy of new theories not yet declared to the world. These theories will be raised by us to the stage of a dogma

of faith as a transitional stage towards our faith. On the completion of this exposition of our program of action in the present and the future I will read you the principles of these theories.

16.8. In a word, knowing by the experience of many centuries that people live and are guided by ideas, that these ideas are imbibed by people only by the aid of education provided with equal success for all ages of growth, but of course by varying methods, we shall swallow up and confiscate to our own use the last scintilla of independence of thought, which we have for long past been directing towards subjects and ideas useful for us. The system of bridling thought is already at work in the so-called system of teaching by object lessons, the purpose of which is to turn the goyim into unthinking submissive brutes waiting for things to be presented before their eyes in order to form an idea of them. In France, one of our best agents, Bourgeois, has already made public a new

program of teaching by object lessons.

PROTOCOL SEVENTEEN

17.1. The practice of advocacy produces men cold, cruel, persistent, unprincipled, who in all cases take up an impersonal, purely legal standpoint. They have the inveterate habit to refer everything to its value for the defense, and not to the public welfare of its results.

They do not usually decline to undertake any defense whatever, they strive for an acquittal at all costs, caviling over every petty crux of jurisprudence and thereby they demoralize justice. For this reason we shall set this profession into narrow frames which

will keep it inside this sphere of executive public service. Advocates, equally with judges, will be deprived of the right of communication with litigants; they will receive business only from the court and will study it by notes of report and documents, defending their clients after they

have been interrogated in court on facts that have appeared. They will receive an honorarium without regard to the quality of the defense. This will render them mere reporters on law-business in the interests of justice and as counterpoise to the proctor who will be the reporter in the interests of prosecution; this will shorten business before the courts. In this way will be established a practice of honest unprejudiced defense conducted not from personal interest but by conviction. This will also, by the way, remove the present practice of corrupt bargain between advocates to agree only to let that side win which pays most

17.2. We have long past taken care to discredit the priesthood of Goyim, and thereby to ruin their mission on earth which in these days might still be a great

hindrance to us. Day
by day its influence on the peoples of the world is falling lower.
Freedom of
conscience
has been declared everywhere, so that now only years divide us from
the moment
of the
complete wrecking of that Christian religion: as to other religions we
shall
have still less
difficulty in dealing with them, but it would be premature to speak of
this
now. We shall
set Clericalism and clericals into such narrow frames as to make their
influence move in
retrogressive proportion to its former progress.

17.3. When the time comes finally to destroy the papal court the
finger of an
invisible
hand will point the nations towards this court. When, however, the
nations fling
themselves upon it, we shall come forward in the guise of its
defenders as if
to save
excessive bloodshed. By this diversion we shall penetrate to its very
bowels
and be sure
we shall never come out again until we have gnawed through the
entire strength
of this
place.

17.4. The King of the Jews will be the real Pope of the Universe, the
patriarch
of the
international Church.

17.5. But, in the meantime, while we are re-educating youth in new
traditional
religions
and afterwards in ours, we shall not overtly lay a finger on existing
churches,
but we shall
fight against them by criticism calculated to produce schism. ...

17.6. In general, then, our contemporary press will continue to convict State affairs, religions, incapacities of the goyim, always using the most unprincipled expressions in order by every means to lower their prestige in the manner which can only be practiced by the genius of our gifted tribe.

17.7. Our kingdom will be an apologia of the divinity Vishnu, in whom is found its personification – in our hundred hands will be, one in each, the springs of the machinery of social life. We shall see everything without the aid of official police which, in that scope of its rights which we elaborated for the use of the goyim, hinders governments from seeing. In our program one-third of our subjects will keep the rest under observation from a sense of duty, on the principle of volunteer service to the State. It will then be no disgrace to be a spy and informer, but a merit: unfounded denunciations, however, will be cruelly punished that there may be no development of abuses of this right.

17.8. Our agents will be taken from the higher as well as the lower ranks of society, from among the administrative class who spend their time in amusements, editors, printers and

publishers, booksellers, clerks, and salesmen, workmen, coachmen, lackeys, et cetera.

This body, having no rights and not being empowered to take any action on their own account, and consequently a police without any power, will only witness and report: verification of their reports and arrests will depend upon a responsible group of controllers of police affairs, while the actual act of arrest will be performed by the gendarmerie and the municipal police. Any person not denouncing anything seen or heard concerning questions of polity will also be charged with and made responsible for concealment, if it be proved that he is guilty of this crime.

17.9. Just as nowadays our brethren are obliged at their own risk to denounce to the cabal apostates of their own family or members who have been noticed doing anything in opposition to the cabal, so in our kingdom over all the world it will be obligatory for all our subjects to observe the duty of service to the state in this direction.

17.10. Such an organization will extirpate abuses of authority, of force, of bribery, everything in fact which we by our counsels, by our theories of the superhuman rights of man, have introduced into the customs of the goyim But how else were we to procure

that increase of causes predisposing to disorders in the midst of their administration?

Among the number of those methods one of the most important is - agents for the restoration of order, so placed as to have the opportunity in their disintegrating activity of

developing and displaying their evil inclinations – obstinate self-conceit,
irresponsible
exercise of authority, and, first and foremost, venality.

PROTOCOL EIGHTEEN

18.1. When it becomes necessary for us to strengthen the strict measures of secret defense (the most fatal poison for the prestige of authority) we shall arrange a simulation of disorders or some manifestation of discontents finding expression through the co-operation of good speakers. Round these speakers will assemble all who are sympathetic to his utterances. This will give us the pretext for domiciliary perquisitions and surveillance on the part of our servants from among the number of the goyim police....

18.2. As the majority of conspirators act of love for the game, for the sake of talking, so, until they commit some overt act we shall not lay a finger on them but only introduce into their midst observation elements It must be remembered that the prestige of authority

is lessened if it frequently discovers conspiracies against itself: this implies a presumption of consciousness of weakness, or, what is still worse, of injustice. You are aware that we have broken the prestige of the goy kings by frequent attempts upon their lives through our agents, blind sheep of our flock, who are easily moved by a few liberal phrases to

crimes provided only they be painted in political colors. We have compelled the rulers to acknowledge their weakness in advertising overt measures of secret defense and thereby we shall bring the promise of authority to destruction.

18.3. Our ruler will be secretly protected only by the most insignificant guard, because we shall not admit so much as a thought that there could exist against him any sedition with which he is not strong enough to contend and is compelled to hide from it.

18.4. If we should admit this thought, as the goyim have done and are doing, we should ipso facto be signing a death sentence, if not for our ruler, at any rate for his dynasty, at no distant date.

18.5. According to strictly enforced outward appearances our ruler will employ his power only for the advantage of the nation and in no wise for his own or dynastic profits.

Therefore, with the observance of this decorum, his authority will be respected and guarded by the subjects themselves, it will receive an apotheosis in the admission that with it is bound up the well-being of every citizen of the State, for upon it will depend all order in the common life of the pack....

18.6. Overt defense of the kind argues weakness in the organization of his

strength.

18.7. Our ruler will always among the people be surrounded by a mob of apparently curious men and women, who will occupy the front ranks about him, to all appearance by chance, and will restrain the ranks of the rest out of respect as it will appear for good order. This will sow an example of restraint also in others. If a petitioner appears among the people trying to hand a petition and forcing his way through the ranks, the first ranks must receive the petition and before the eyes of the petitioner pass it to the ruler, so that all may know that what is handed in reaches its destination, that consequently, there exists a control of the ruler himself. The aureole of power requires for its existence that the people may be able to say: "If the king knew of this," or: "the king will hear it."

18.8. With the establishment of official secret defense the mystical prestige of authority disappears: given a certain audacity, and everyone counts himself master of it, the sedition-monger is conscious of his strength, and when occasion serves watches for the moment to make an attempt upon authority. For the goyim we have been preaching

something else, but by that very fact we are enabled to see what measures of overt defense have brought them to....

18.9. Criminals with us will be arrested at the first more or less, well-grounded suspicion: it cannot be allowed that out of fear of a possible mistake an opportunity should be given of escape to persons suspected of a political lapse or crime, for in these matters we shall be literally merciless. If it is still possible, by stretching a point, to admit a reconsideration of the motive causes in simple crimes, there is no possibility of excuse for persons occupying themselves with questions in which nobody except the government can understand anything. And it is not all governments that understand true policy.

PROTOCOL NINETEEN

19.1. If we do not permit any independent dabbling in the political we shall on the other hand encourage every kind of report or petition with proposals for the government to examine into all kinds of projects for the amelioration of the condition of the people; this will reveal to us the defects or else the fantasies of our subjects, to which we shall respond either by accomplishing them or by a wise rebuttal to prove the shortsightedness of one who judges wrongly.

19.2. Sedition-mongering is nothing more than the yapping of a lap-dog at an elephant. For a government well organized, not from the police but from the public point of view,

the lap-dog yaps at the elephant in entire unconsciousness of its strength and importance.
It needs no more than to take a good example to show the relative importance of both and the lap-dogs will cease to yap and will wag their tails the moment they set eyes on an elephant.

19.3. In order to destroy the prestige of heroism for political crime we shall send it for trial in the category of thieving, murder, and every kind of abominable and filthy crime.
Public opinion will then confuse in its conception of this category of crime with the disgrace attaching to every other and will brand it with the same contempt.

19.4. We have done our best, and I hope we have succeeded to obtain that the goyim should not arrive at this means of contending with sedition. It was for this reason that through the Press and in speeches, indirectly - in cleverly compiled school books on history, we have advertised the martyrdom alleged to have been accepted by sedition-mongers for the idea of the commonweal. This advertisement has increased the contingent of liberals and has brought thousands of goyim into the ranks of our livestock cattle.

PROTOCOL TWENTY

20.1. To-day we shall touch upon the financial program, which I put off to the end of my report as being the most difficult, the crowning and the decisive point of our plans. Before entering upon it I will remind you that I have already spoken before by way of a hint when I said that the sum total of our actions is settled by the question of figures.

20.2. When we come into our kingdom our autocratic government will avoid, from a principle of self-preservation, sensibly burdening the masses of the people with taxes, remembering that it plays the part of father and protector. But as State organization cost dear it is necessary nevertheless to obtain the funds required for it. It will, therefore, elaborate with particular precaution the question of equilibrium in this matter.

20.3. Our rule, in which the king will enjoy the legal fiction that everything in his State belongs to him (which may easily be translated into fact), will be enabled to resort to the lawful confiscation of all sums of every kind for the regulation of their circulation in the State. From this follows that taxation will best be covered by a progressive tax on property. In this manner the dues will be paid without straitening or ruining anybody in the form of a percentage of the amount of property. The rich must be aware that it is their

duty to place a part of their superfluities at the disposal of the State since the State guarantees them security of possession of the rest of their property and the right of honest gains, I say honest, for the control over property will do away with robbery on a legal basis.

20.4. This social reform must come from above, for the time is ripe for it – it is indispensable as a pledge of peace.

20.5. The tax upon the poor man is a seed of revolution and works to the detriment of the State which in hunting after the trifling is missing the big. Quite apart from this, a tax on capitalists diminishes the growth of wealth in private hands in which we have in these days concentrated it as a counterpoise to the government strength of the goyim – their State finances.

20.6. A tax increasing in a percentage ratio to capital will give much larger revenue than the present individual or property tax, which is useful to us now for the sole reason that it excites trouble and discontent among the goyim.

20.7. The force upon which our king will rest consists in the equilibrium and the guarantee of peace, for the sake of which things it is indispensable that the capitalists should yield up a portion of their incomes for the sake of the secure working

of the
machinery of the State. State needs must be paid by those who will
not feel the
burden
and have enough to take from.

20.8. Such a measure will destroy the hatred of the poor man for the
rich, in
whom he
will see a necessary financial support for the State, will see in him the
organizer of peace

and well-being since he will see that it is the rich man who is paying
the
necessary means
to attain these things.

20.9. In order that payers of the educated classes should not too much
distress
themselves
over the new payments they will have full accounts given them of the
destination of those
payments, with the exception of such sums as will be appropriated for
the needs
of the
throne and the administrative institutions.

20.10. He who reigns will not have any properties of his own once all
in the
State
represents his patrimony, or else the one would be in contradiction to
the
other; the fact
of holding private means would destroy the right of property in the
common
possessions
of all.

20.11. Relatives of him who reigns, his heirs excepted, who will be
maintained
by the
resources of the State, must enter the ranks of servants of the State
or must
work to obtain

the right to property; the privilege of royal blood must not serve for the spoiling of the treasury.

20.12. Purchase, receipt of money or inheritance will be subject to the payment of a stamp progressive tax. Any transfer of property, whether money or other, without evidence of payment of this tax which will be strictly registered by names, will render the former holder liable to pay interest on the tax from the moment of transfer of these sums up to the discovery of his evasion of declaration of the transfer. Transfer documents must be presented weekly at the local treasury office with notifications of the name, surname and permanent place of residence of the former and the new holder of the property. This transfer with register of names must begin from a definite sum which exceeds the ordinary expenses of buying and selling necessities, and these will be subject to payment only by a stamp impost of a definite percentage of the unit.

20.13. Just strike an estimate of how many times such taxes as these will cover the revenue of the goyim States.

20.14. The State exchequer will have to maintain a definite complement of reserve sums, and all that is collected above that complement must be returned into circulation. On these sums will be organized public works. The initiative in works of this kind, proceeding from State sources, will bind the working class firmly to the

interests of the State and to those who reign. From these same sums also a part will be set aside as rewards of inventiveness and productiveness.

20.15. On no account should so much as a single unit above the definite and freely estimated sums be retained in the State Treasuries, for money exists to be circulated and any kind of stagnation of money acts ruinously on the running of the State machinery, for which it is the lubricant; a stagnation of the lubricant may stop the regular working of the mechanism.

20.16. The substitution of interest-bearing paper for a part of the token of exchange has produced exactly this stagnation. The consequences of this circumstance are already sufficiently noticeable.

20.17. A court of account will also be instituted by us and in it the ruler will find at any moment a full accounting for State income and expenditure, with the exception of the current monthly account, not yet made up, and that of the preceding month, which will not yet have been delivered.

20.18. The one and only person who will have no interest in robbing the State is its owner, the ruler. This is why his personal control will remove the possibility of leakages

of extravagances.

20.19. The representative function of the ruler at receptions for the sake of etiquette, which absorbs so much invaluable time, will be abolished in order that the ruler may have time for control and consideration. His power will not then be split up into fractional parts among time-serving favorites who surround the throne for its pomp and splendor, and are interested only in their own and not in the common interests of the State.

20.20. Economic crises have been produced by us for the goyim by no other means than the withdrawal of money from circulation. Huge capitals have stagnated, withdrawing money from States, which were constantly obliged to apply to those same stagnant capitals for loans. These loans burdened the finances of the State with the payment of interest and made them the bond slaves of these capitals. The concentration of industry

in the hands of capitalists out of the hands of small masters has drained away all the juices of the peoples and with them also the States....

20.21. The present issue of money in general does not correspond with the requirements per head, and cannot therefore satisfy all the needs of the workers. The issue of money ought to correspond with the growth of population and thereby children also must

absolutely be reckoned as consumers of currency from the day of their birth.

The revision
of issue is a material question for the whole world.

20.22. You are aware that the gold standard has been the ruin of the States

which
adopted it, for it has not been able to satisfy the demands for money, the more
so that we
have removed gold from circulation as far as possible.

20.23. With us the standard that must be introduced is the cost of working-man

power,
whether it be reckoned in paper or in wood. We shall make the issue of money in
accordance with the normal requirements of each subject, adding to the quantity
with
every birth and subtracting with every death.

20.24. The accounts will be managed by each department (the French administrative
division), each circle.

20.25. In order that there may be no delays in the paying out of money for

State needs the
sums and terms of such payments will be fixed by decree of the ruler; this will
do away
with the protection by a ministry of one institution to the detriment of others.

20.26. The budgets of income and expenditure will be carried out side by side

that they
may not be obscured by distance one to another.

20.27. The reforms projected by us in the financial institutions and principles

of the
goyim will be clothed by us in such forms as will alarm nobody. We shall point

out the
necessity of reforms in consequence of the disorderly darkness into
which the
goyim by
their irregularities have plunged the finances. The first irregularity, as
we
shall point out,
consists in their beginning with drawing up a single budget which
year after
year grows
owing to the following cause: this budget is dragged out to half the
year, then
they
demand a budget to put things right, and this they expend in three
months,
after which
they ask for a supplementary budget, and all this ends with a
liquidation
budget. But, as
the budget of the following year is drawn up in accordance with the
sum of the
total
addition, the annual departure from the normal, reaches as much as
fifty per
cent in a
year, and so the annual budget is trebled in ten years. Thanks to
such
methods, allowed
by the carelessness of the goy States, their treasuries are empty. The
period
of loans

supervenes, and that has swallowed up remainders and brought all
the goy States
to
bankruptcy.

20.28. You understand perfectly that economic arrangements of this
kind, which
have
been suggested to the goyim by us, cannot be carried on by us.

20.29. Every kind of loan proves infirmity in the State and a want of
understanding of the

rights of the State. Loans hang like a sword of Damocles over the heads of rulers, who, instead of taking from their subjects by a temporary tax, come begging with outstretched palm of our bankers. Foreign loans are leeches which there is no possibility of removing from the body of the State until they fall off of themselves or the State flings them off. But the goy States do not tear them off; they go on in persisting in putting more on to themselves so that they must inevitably perish, drained by voluntary blood-letting.

20.30. What also indeed is, in substance, a loan, especially a foreign loan? A loan is - an issue of government bills of exchange containing a percentage obligation commensurate to the sum of the loan capital. If the loan bears a charge of 5 per cent, then in twenty years the State vainly pays away in interest a sum equal to the loan borrowed, in forty years it is paying a double sum, in sixty - treble, and all the while the debt remains an unpaid debt.

20.31. From this calculation it is obvious that with any form of taxation per head the State is baling out the last coppers of the poor taxpayers in order to settle accounts with wealth foreigners, from whom it has borrowed money instead of collecting these coppers for its own needs without the additional interest.

20.32. So long as loans were internal the goyim only shuffled money from the

pockets of
the poor to those of the rich, but when we bought up the necessary
person in
order to
transfer loans into the external sphere, all the wealth of States flowed
into
our cash boxes
and all the goyim began to pay us the tribute of subjects.

20.33. If the superficiality of goy kings on their thrones in regard to
State
affairs and the
venality of ministers or the want of understanding of financial matters
on the
part of other
ruling persons have made their countries debtors to our treasuries to
amounts
quite
impossible to pay it has not been accomplished without, on our part,
heavy
expenditure of
trouble and money.

20.34. Stagnation of money will not be allowed by us and therefore
there will
be no State
interest-bearing paper, except a one per-cent series, so that there will
be no
payment of
interest to leeches that suck all the strength out of the State. The
right to
issue interest-
bearing paper will be given exclusively to industrial companies who
will find no
difficulty in paying interest out of profits, whereas the State does not
make
interest on
borrowed money like these companies, for the State borrows to spend
and not to
use in
operations.

20.35. Industrial papers will be bought also by the government which
from being
as now

a payer of tribute by loan operations will be transformed into a lender of money at a profit. This measure will stop the stagnation of money, parasitic profits and idleness, all of which were useful for us among the goyim so long as they were independent but are not desirable under our rule.

20.36. How clear is the undeveloped power of thought of the purely brute brains of the goyim, as expressed in the fact that they have been borrowing from us with payment of interest without ever thinking that all the same these very moneys plus an addition for payment of interest must be got by them from their own State pockets in order to settle up

with us. What could have been simpler than to take the money they wanted from their own people?

20.37. But it is a proof of the genius of our chosen mind that we have contrived to present the matter of loans to them in such a light that they have even seen in them an advantage for themselves.

20.38. Our accounts, which we shall present when the time comes, in the light of centuries of experience gained by experiments made by us on the goy States, will be distinguished by clearness and definiteness and will show at a glance to all men the

advantage of our innovations. They will put an end to those abuses to which we owe our mastery over the goyim, but which cannot be allowed in our kingdom.

20.39. We shall so hedge about our system of accounting that neither the ruler nor the most insignificant public servant will be in a position to divert even the smallest sum from its destination without detection or to direct it in another direction except that which will be once fixed in a definite plan of action.

20.40. And without a definite plan it is impossible to rule. Marching along an undetermined road and with undetermined resources brings to ruin by the way of heroes and demigods.

20.41. The goy rulers, whom we once upon a time advised should be distracted from State occupations by representatives' receptions, observances of etiquette, entertainments, were only screens for our rule. The accounts of favorite courtiers who replaced them in the sphere of affairs were drawn up for them by our agents, and every time gave satisfaction to short-sighted minds by promises that in the future economies and improvements were foreseen. Economies from what? From new taxes? – were

questions that might have been but were not asked by those who read our accounts and projects.

20.42. You know to what they have been brought by this carelessness,
to what a
pitch of
financial disorder they have arrived, notwithstanding the astonishing
industry
of their
peoples.

PROTOCOL TWENTY-ONE

21.1. To what I reported to you at the last meeting I shall now add a
detailed
explanation
of internal loans. Of foreign loans I shall say nothing more, because
they have
fed us with
national moneys of the goyim, but for our State there will be no
foreigners,
that is,
nothing external.

21.2. We have taken advantage of the venality of administrators and
slackness
of rulers to
get our moneys twice, thrice and more times over, by lending to the
goy
governments
moneys which were not at all needed by the States. Could anyone do
the like in
regard to
us? Therefore, I shall only deal with the details of internal loans.

21.3. States announce that such a loan is to be concluded and open
subscriptions for their
own bills of exchange, that is, for their interest-bearing paper. That
they may
be within
the reach of all, the price is determined at from a hundred to a
thousand; and
a discount is
made for the earliest subscribers. Next day by artificial means the
price of
them goes up,
the alleged reason being that everyone is rushing to buy them. In a
few days
the treasury

safes are, as they say, overflowing and there's more money than they can do with (why then take it?). The subscription, it is alleged, covers many times over the issue total of the

loan; in this lies the whole stage effect – look you, they say, what confidence is shown in

the government's bills of exchange.

21.4. But when the comedy is played out there emerges the fact that a debit and an exceedingly burdensome debit has been created. For the payment of interest it becomes necessary to have recourse to new loans, which do not swallow up but only add to the capital debt. And when this credit is exhausted it becomes necessary by new taxes to cover, not the loan, but only the interest on it. These taxes are a debit employed to cover a debit....

21.5. Later comes the time for conversions, but they diminish the payment of interest without covering the debt, and besides they cannot be made without the consent of the lenders; on announcing a conversion a proposal is made to return the money to those who are not willing to convert their paper. If everybody expressed his unwillingness and demanded his money back, the government would be hooked on their own flies and would be found insolvent and unable to pay the proposed sums. By good luck the

subjects of the goy governments, knowing nothing about financial affairs,
have always
preferred losses on exchange and diminution of interest to the risk of new
investments of
their moneys, and have thereby many a time enabled these governments to throw
off their
shoulders a debit of several millions.

21.6. Nowadays, with external loans, these tricks cannot be played by the goyim
for they
know that we shall demand all our moneys back.

21.7. In this way in acknowledged bankruptcy will best prove to the various
countries the
absence of any means between the interests of the peoples and of those who rule
them.

21.8. I beg you to concentrate your particular attention upon this point and
upon the
following: nowadays all internal loans are consolidated by so-called flying
loans, that is,
such as have terms of payment more or less near. These debts consist of
moneys paid into
the savings banks and reserve funds. If left for long at the disposition of a
government
these funds evaporate in the payment of interest on foreign loans, and are
placed by the
deposit of equivalent amount of rentes.

21.9. And these last it is which patch up all the leaks in the State treasuries
of the goyim.

21.10. When we ascend the throne of the world all these financial and similar

shifts, as
being not in accord with our interests, will be swept away so as not to
leave a
trace, as
also will be destroyed all money markets, since we shall not allow the
prestige
of our
power to be shaken by fluctuations of prices set upon our values,
which we shall
announce by law at the price which represents their full worth
without any
possibility of
lowering or raising. (Raising gives the pretext for lowering, which
indeed was
where we
made a beginning in relation to the values of the goyim.)

21.11. We shall replace the money markets by grandiose government
credit
institutions,
the object of which will be to fix the price of industrial values in
accordance
with
government views. These institutions will be in a position to fling upon
the
market five
hundred millions of industrial paper in one day, or to buy up for the
same
amount. In this
way all industrial undertakings will come into dependence upon us.
You may
imagine for
yourselves what immense power we shall thereby secure for
ourselves.

PROTOCOL TWENTY-TWO

22.1. In all that has so far been reported by me to you, I have
endeavored to
depict with
care the secret of what is coming, of what is past, and of what is going
on
now, rushing

into the flood of the great events coming already in the near future,
the
secret of our
relations to the goyim and of financial operations. On this subject
there
remains still a
little for me to add.

22.2. In our hands is the greatest power of our day -gold: in two days
we can
procure
from our storehouses any quantity we may please.

22.3. Surely, there is no need to seek further proof that our rule is
predestined by God?
Surely, we shall not fail with such wealth to prove that all that evil
which
for so many
centuries we have had to commit has served at the end of ends the
cause of true
well-
being - the bringing of everything into order? Though it be even
by the
exercise of some
violence, yet all the same it will be established. We shall contrive to
prove
that we are
benefactors who have restored to the rent and mangled earth the true
good and
also
freedom of the person, and therewith we shall enable it to be enjoyed
in peace
and quiet,
with proper dignity of relations, on the condition, of course, of strict
observance of the
laws established by us. We shall make plain therewith that freedom
does not
consist in
dissipation and in the right of unbridled license any more than the
dignity and
force of a
man do not consist in the right of everyone to promulgate destructive
principles in the
nature of freedom of conscience, equality and the like, that freedom of
the
person in no

wise consists in the right to agitate oneself and others by abominable speeches
before
disorderly mobs, and that true freedom consists in the inviolability of the
person who
honorably and strictly observes all the laws of life in common, that
human
dignity is
wrapped up in consciousness of the rights and also of the absence of
rights of
each, and
not wholly and solely in fantastic imaginings about the subject of
one's ego.

22.4. Our authority will be glorious because it will be all-powerful, will
rule
and guide,
and not muddle along after leaders and orators shrieking themselves
hoarse with
senseless words which they call great principles and which are
nothing else, to
speak
honestly, but utopian. Our authority will be the crown of order, and
in that
is included

the whole happiness of man. The aureole of this authority will inspire
a
mystical bowing
of the knee before it and a reverent fear before it of all the peoples.
True
force makes no
terms with any right, not even with that of God: none dare come near
to it so
as to take so
much as a span from it away.

PROTOCOL TWENTY-THREE

23.1. That the peoples may become accustomed to obedience it is
necessary to
inculcate
lessons of humility and therefore to reduce the production of articles
of
luxury. By this

we shall improve morals which have been debased by emulation in the sphere of luxury.
We shall re-establish small master production which will mean laying a mine under the private capital of manufacturers. This is indispensable also for the reason that manufacturers on the grand scale often move, though not always consciously, the thoughts of the masses in directions against the government. A people of small masters knows nothing of unemployment and this binds him closely with existing order, and consequently with the firmness of authority. Unemployment is a most perilous thing for a government. For us its part will have been played out the moment authority is transferred into our hands. Drunkenness also will be prohibited by law and punishable as a crime against the humanness of man who is turned into a brute under the influence of alcohol.

23.2. Subjects, I repeat once more, give blind obedience only to the strong hand which is absolutely independent of them, for in it they feel the sword of defense and support

against social scourges. What do they want with an angelic spirit in a king?
What they

have to see in him is the personification of force and power.

23.3. The supreme lord who will replace all now existing rulers, dragging on their

existence among societies demoralized by us, societies that have denied even the authority of God, from whose midst breaks out on all sides the fire of anarchy, must first of all proceed to quench this all-devouring flame. Therefore he will be obliged to kill off those existing societies, though he should drench them with his own blood, that he may resurrect them again in the form of regularly organized troops fighting consciously with every kind of infection that may cover the body of the State with sores.

23.4. This Chosen One of God is chosen from above to demolish the senseless forces moved by instinct and not reason, by brutishness and humanness. These forces now triumph in manifestations of robbery and every kind of violence under the mask of principles of freedom and rights. They have overthrown all forms of social order to erect on the ruins of the throne of the King of the Jews; but their part will be played out the moment he enters into his kingdom. Then it will be necessary to sweep them away from his path, on which must be left no knot, no splinter.

23.5. Then will it be possible for us to say to the peoples of the world: "Give thanks to God and bow the knee before him who bears on his front the seal of the predestination of man, to which God himself has led his star that none other but Him might free us from all the before-mentioned forces and evils."

PROTOCOL TWENTY-FOUR

24.1. I pass now to the method of confirming the dynastic roots of King David to the last strata of the earth.

24.2. This confirmation will first and foremost be included in that in which to this day has rested the force of conservatism by our learned elders of the conduct of all the affairs of the world, in the directing of the education of thought of all humanity.

24.3. Certain members of the seed of David will prepare the kings and their heirs, selecting not by right of heritage but by eminent capacities, inducting them into the most secret mysteries of the political, into schemes of government, but providing always that none may come to knowledge of the secrets. The object of this mode of action is that all may know that government cannot be entrusted to those who have not been inducted into the secret places of its art....

24.4. To these persons only will be taught the practical application of the afore named plans by comparison of the experiences of many centuries, all the observations on the politico-economic moves and social sciences - in a word, all the spirit of laws which have been unshakably established by nature herself for the regulation of the relations of humanity.

24.5. Direct heirs will often be set aside from ascending the throne if in their time of training they exhibit frivolity, softness and other qualities that are the ruin of authority, which render them incapable of governing and in themselves dangerous for kingly office.

24.6. Only those who are unconditionally capable for firm, even if it be to cruelty, direct rule will receive the reins of rule from our learned elders.

24.7. In case of falling sick with weakness of will or other form of incapacity, kings must by law hand over the reins of rule to new and capable hands.

24.8. The king's plans of action for the current moment, and all the more so for the

future, will be unknown, even to those who are called his closest counselors.

24.9. Only the king and the three who stood sponsor for him will know what is coming.

24.10. In the person of the king who with unbending will is master of himself and of humanity all will discern as it were fate with its mysterious ways. None will know what the king wishes to attain by his dispositions, and therefore none will dare to stand across an unknown path.

24.11. It is understood that the brain reservoir of the king must correspond in capacity to

the plan of government it has to contain. It is for this reason that he will ascend the throne not otherwise than after examination of his mind by the aforesaid learned elders.

24.12. That the people may know and love their king, it is indispensable for him to converse in the market places with his people. This ensures the necessary clinching of the two forces which are now divided one from another by us by the terror.

24.13. This terror was indispensable for us till the time comes for both these forces separately to fall under our influence.

24.14. The king of the Jews must not be at the mercy of his passions, and especially of sensuality: on no side of his character must he give brute instinct power over his mind. Sensuality worse than all else disorganizes the capacities of the mind and clearness of views, distracting the thoughts to the worst and most brutal side of human activity.

24.15. The prop of humanity in the person of the supreme lord of all the world of the holy seed of David must sacrifice to his people all personal inclinations.

24.16. Our supreme lord must be of an exemplary irreproachability.

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And so ends The Protocols of the Learned Elders of Zion. Discussed and perfected by

Nathan Mayer Rothschild and all of his high-finance ancestors,
relatives and
Jewish
business associates such as the Mocattas, Cohens, Disraelis,
Goldsmids,
Sassoons,
Oppenheims, Worms, Foulds, Solomons, Goudchaux, Marx, Seligmans
and August
Belmont. They were common (though secret) knowledge of all of the
rabbis and
Jewish
bankers of Europe over the course of centuries.

Nathan Rothschild discussed and dictated it to Moses Montefiore who
lectured it
to
Adolph Cremieux who transcribed it into French and deposited it in
the archives
of the
Grand Orient Masonic Lodge in Paris, from where it was stolen by the
Jew and
Mason,
Joseph Schorst. From that point, it enters the historical record of
Mankind.
The Jews are
still using the methods explained in the Protocols to this very day, in
every
country where
they are allowed to live.

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¹ Sir Moses Montefiore: A Centennial Biography,
by Lucien Wolf, page-3,

John Murray Publishers, Albemarle Street, London 1884

² Wolf, page-11

³ Wolf, page-11

⁴ Wolf, page-12

⁵ Wolf, page-6

⁶ Wolf, page-42

⁷ Wolf, page-6-7

⁸ Wolf, page-16

⁹ Wolf, page-18-19

¹⁰ Wolf, page-21-22

¹¹ Wolf, page-191-192

¹² Wolf, page-20

¹³ Wolf, page-22

¹⁴ Wolf, page-22

¹⁵ Wolf, page-23

¹⁶ Wolf, page-28

¹⁷ <http://www.freemasons-freemasonry.com/montef.html>

¹⁸ Wolf, page-23

¹⁹ Wolf, page-38

²⁰ Wolf, page-24

²¹ Wolf, page-25

²² Wolf, page-43

²³ Wolf, page-26

²⁴ Wolf, page-114

²⁵ Wolf, page-115

²⁶ Wolf, page-118

²⁷ Wolf, page-27-28

²⁸ "Chit Chat Around the Table During Intermissions at the Philadelphia

Constitutional Convention of

1787” as recorded in the diary of Charles Cotesworth Pinckney, a delegate from South Carolina.

²⁹ Wolf, page-60

³⁰ The House of Rothschild, 1798-1998, in 2 Volumes, by Niall Ferguson, page-395, Viking Penguin Books, 1998

³¹ Wolf, page-81-82

³² Wolf, page-84

³³ Ferguson, V1, page-396

³⁴ Ferguson, V1, page-399

³⁵ Wolf, page-95-96

³⁶ Wolf, page-95

³⁷ Wolf, page-99

³⁸ Wolf, page-100

³⁹ Wolf, page-64

⁴⁰ Wolf, page-149

⁴¹ Wolf, page-105

⁴² Wolf, page-110

⁴³ Wolf, page-111

⁴⁴ Wolf, page-122

⁴⁵ Dearborn Independent, Sept. 4, 1920